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White Plains Friends Meeting

1850-1982

White Plains
Friends Meeting

The Renovated Meetinghouse
About 1950

White Plains Friends Meeting

1850-1982

By
Frederic R. Crownfield
Hurley T. Simpson
Margaret E. Crownfield

North Carolina Friends Historical Society
North Carolina Yearly Meeting
White Plains Meeting
1982

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Preface

History is not a collection of facts and dates. It is a living fabric of interactions between prior activities and living persons in a setting which is also a factor in the action. The White Plains Friends Meeting has a history with unique character because of prior activities of Friends, because of political and social conditions under which that history has developed and because of the characters and activities of those who constituted the Meeting.

As the appearance of three names on the title page suggests, this volume has been a cooperative venture. An oversimplified version of the process would be that Hurley Simpson supplied the basic material, Frederic Crownfield undertook to provide a running narrative, and Margaret Crownfield typed and retyped. Margaret also put the biographical sketches in the final form. It has been a happy collaboration.

It may seem strange that a "history" should devote half of its space to the very recent past. That we have done so is not simply because more recent material was most easily available. Since tomorrow's history is being made today, we believe it useful for future generations to have a fairly full picture of the activities of White Plains Meeting during the present age.

Acknowledgments

To acknowledge everyone who assisted in collecting the information given expression in this book would be an impossible undertaking; however, to each person who has been a source of inspiration or who has helped in any way, we do offer our sincere thanks.

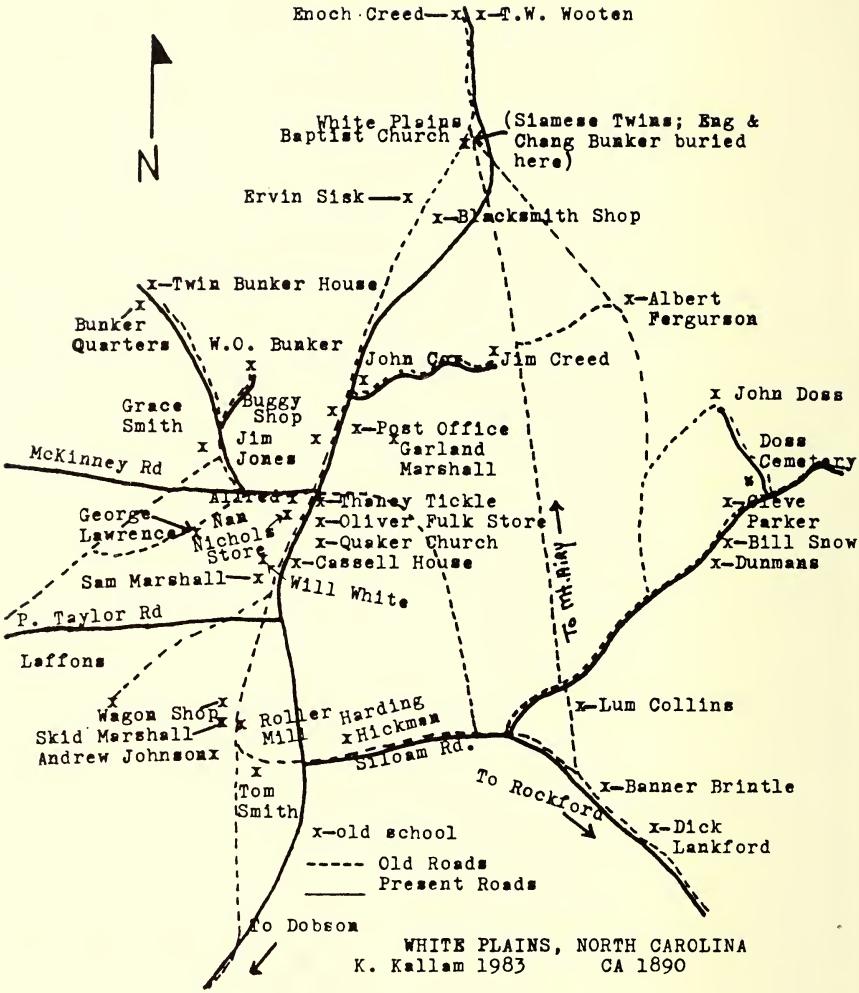
We do feel it necessary however, to acknowledge our indebtedness to Alma Robertson who has so willingly shared the materials collected through the years by her husband, C. Gurney Robertson. Included in his collection was a short manuscript prepared by his mother, Lottie M. Robertson. It contained the oldest records available on the history of the meeting, dating back to the latter part of the nineteenth century.

We are grateful that the minutes of the White Plains Monthly Meeting of Friends have been carefully and lovingly preserved in the Guilford College Library. They were priceless sources of the information used in writing the history of the meeting.

In addition, special appreciation is expressed to all Friends who shared their fondest recollections from the past, often bringing along old pictures removed from an album or a cherished family Bible.

We wish to especially thank Mary Edith Hinshaw and Rausie Hobson for their painstaking reading of the first copy of the manuscript and for their helpful ideas for improvement. We appreciate the interest, patience and unchanging support which they demonstrated at all times.

An essential much appreciated service has been performed by Sophronia Marshall, who has carefully typed the final draft of the whole manuscript. Finally, we acknowledge with deep appreciation the cooperation of the Publications Board of our Yearly Meeting, the North Carolina Friends Historical Society and the White Plains Friends Meeting in sponsoring the publication of the manuscript and preparing it for the printer.



White Plains, N.C. ca. 1890

CHAPTER I

The Setting

Surry County

White Plains is located in Surry County, North Carolina. Surry belongs in the northern tier of counties and lies at the western edge of the Piedmont, that great plateau in the center of the state which covers about half its area. In shape Surry is roughly square, about twenty-three miles from north to south and about twenty-nine miles wide at the midpoint. The Blue Ridge Mountains lie along its western border and are easily visible anywhere the view is not obstructed. Near the southeast corner rises the isolated peak known as Pilot Mountain, visible throughout the county and for fifty miles to the east. A smaller range, Sauratown Mountains, lies along the eastern border within Stokes County. On the south, Surry is bounded by the Yadkin River. In between the Blue Ridge and the Sauratowns lies a pleasantly rolling country. The numerous rivers and creeks form flat flood plains, sometimes narrow gorges.[1]

The population of Surry County is in round numbers about fifty thousand. Of these, about 94% are white and 6% are non-white. This is in sharp contrast to some of the eastern counties of the state where blacks outnumber whites. In the days of slavery, there were never many slaves in Surry County. The early settlers, with few exceptions, were small farmers of English, Scotch-Irish, and German descent.[2] Surry was not affected by the heavy immigration from various parts of Europe during the late nineteenth and early twentieth centuries.

As to occupation, the county is mostly divided between farm-

ing and industry. The scene is mainly rural, but industry claims over one-fifth of the total population. There are no large cities. Mount Airy, the largest, has a population of less than ten thousand, but draws much of its work force from small communities in the vicinity. The chief crop is tobacco, for which much of the soil is suitable. Manufacturing is diversified, with textiles taking the leading part.

White Plains

About four miles south of Mount Airy lies the village of White Plains. Its most widely known citizens, the famous Siamese Twins, who, before they settled in White Plains, had seen more of the world than most people ever do, once described White Plains as "the garden spot of the world." If this seems a bit exaggerated, it is still a lovely spot, with its fertile fields of light colored soil, which gave the town its name; rolling, wooded hills; running streams, and views of distant mountains.

By 1846 there was a crossroads around which the community formed. One road, called the Rockford Road, ran approximately north and south. It followed in general what is now known as the "Old 601 Highway." The other road, rather winding, eventually reached Pine Ridge, and was known as Cadel Ford Road.[3]

In the early days, well before the Civil War and before any Quakers came, there was, we are told, a building used as a school during the week and as a church on the Sabbath. The house was built of huge pine logs, blazed and hewn with a broadaxe. Seats were placed on either side of the preacher's stand, so that the pupils could face each other. When the worshipers came on the Sabbath they sat the same way. The church was known as "The White Plains Church" and the school was called the "White Plains School."[4]

The record does not say so, but the school was probably a "subscription school." Parents were expected to pay a small sum per child, and the teachers' compensation depended on this. There are indications that "subscriptions" were not always paid. In any case, it was hardly a public school.

About 1856 a Baptist Church was built. This is the present White Plains Baptist Church. Contributing substantially to its

construction were members of the Bunker family (i.e., the Siamese twins and their descendants, many of whom became Baptists. Others became Friends). This has now become a Missionary Baptist Church.[5]

Farming was and still is the chief occupation. The main cash crop is tobacco.[6]

During the latter part of the nineteenth century and the early years of the twentieth there were two factories, both operated by Friends. The first was known as the J.S. and S.E. Marshall Wagon Shop. The foreman was Charles L. Robertson. He married Lottie Marshall, sister of the proprietor, and later he, along with Wiley Dobbins and J.A. Griffin formed a partnership known as the White Plains Buggy Company. Both shops finally succumbed to the unbeatable competition of the motor vehicle.

Today there is no manufacturing. There are two stores, two filling stations and an oil business. Except for the few people these involve and the farmers, practically all who want employment must find it in Mount Airy.

The first store in the village was opened by John Nichols and was a typical country store, dealing in "General Merchandise."[7] Such stores were community centers, and this one, as was often the case, housed the post office, beginning in 1862. This date is confirmed by an article in the *Mount Airy News* reporting in 1940 an interview with George S. Nichols. In this he stated that John Nichols, his grandfather, opened the office "78 years ago", in other words, 1862. The National Archives and Records Service of the General Service Organization, an arm of the government, could not confirm this, but this should surprise no one, since White Plains in 1862 was in Confederate territory. However, their report that the first record of the establishment was in 1877 is puzzling. Perhaps when peace came the U.S. Postal Service simply started delivering mail through existing channels without checking their official status.[8]

Friends seem to have had almost a monopoly of the postal service in the area. Postmasters and Postmistresses who were members of the Friends Meeting include, after John Nichols who was not a member, Garland Marshall, Sophronia Marshall, George Y. Nichols, Nannie M. Nichols, Dora Brown, Lottie Robertson, George Nichols, Jesse Nichols, and Nell Jones, the

Richard Marshall and his mail wagon

present incumbent. Gurney Robertson was Assistant Postmaster at Mount Airy — a much larger office — for thirty-three years. At some earlier date Samuel E. Marshall served in the same capacity.

Two Friends have been rural carriers of the mail. The first was Dick Marshall. His route took him through the Nichols and Badgett communities, past Blues Grove Baptist Church, on to Prison Camp Road near Dobson, down through the Key community near Turner Mountain, and thence home. Much of the same route is served today as Route 7 out of Mount Airy. Incidentally, it was on his mail route that this mail carrier met "Bertie," the teacher in a small school near the Wilson Key homeplace. He later married the teacher.[9]

For twenty-nine years Frank Marshall carried the mail from the Mount Airy Post Office to the few residents on Franklin Road, down the Rockford Road to White Plains. Then, in the afternoon, having had lunch at his home, he continued deliveries in the Simpson and Hutchens communities and on to the top of Little Mountain. Eventually, his horse was replaced by a car. He was the owner of the car, but never drove it himself. One of his sons drove him over the route.[10]

As for education, there is a consolidated elementary school serving a district extending about four miles around. For many years there was a high school, but since 1959 this need has been met by the North Surry High School which draws students from Low Gap, Beulah, Franklin, White Plains and Flat Rock.[11]

FOOTNOTES

N.B. the full meaning of the key word at the beginning of a footnote is given in the Bibliography.

CHAPTER I

1. Sharpe, Vol iii, 1593
2. Surry Book, 11
3. From the files of Gurney Robertson
4. Daisy Nichols, "The Village of White Plains" (Tenth grade term paper, 1946. Information supplied by C. Gurney Robertson)
5. *ib.* Alma Robertson
6. Sharpe, 1608
7. Robertson, 3
8. Undated clipping from a Mount Airy newspaper. Also, letter to C.G. Robertson from General Services Administration.
9. Grace Marshall Craig
10. Lala Marshall Park and Grace Craig
11. For the large role that Friends from White Plains have played in education at White Plains and elsewhere, see Chapter VII.

CHAPTER II

Friends Come To White Plains And Establish A Monthly Meeting 1850-1890

It is natural to think of the settlement of North Carolina as proceeding from the landing of settlers on the coast and their continued spread inland, and one might expect the spread of Friends to have followed the same course. This was not the case. North Carolina has no good natural harbor on its oceanside. No attempt to set up a colony from the oceanside was successful. The first permanent settlements were made by people from Virginia who, feeling crowded, flowed over into the Albemarle area. This was about 1653-1660.[1]

Friends Come To Carolina

In 1672 William Edmundson visited settlements in the Albemarle area and found just two Friends, Henry Phillips and his wife, who had been convinced in New England, but had moved south overland in 1665. Edmundson held several meetings, and a number were convinced. A year later, George Fox arrived, held meetings and felt he had "made a little entrance for Truth among the people" in Carolina.[2]

Friends continued to spread in eastern Carolina, and a few

families moved into the Piedmont, but most of these settlers came down the valleys through Virginia, arriving first in the region of Cane Creek and New Garden, and eventually pushing westward into what is now Surry County. These Friends came chiefly from Pennsylvania and from Nantucket Island, off the coast of Massachusetts.

For many years the western part of the Piedmont — generally referred to then as "the back country" — was known only to hunters. Not until 1740 did permanent settlers come in. "By the 1750's there was substantial settlement in [Surry] County, heaviest in the 'Hollows' section around present-day Mount Airy."[3] In 1772 just before the beginning of the Revolutionary War there was a Friends Meeting at Westfield, not far from Mount Airy.

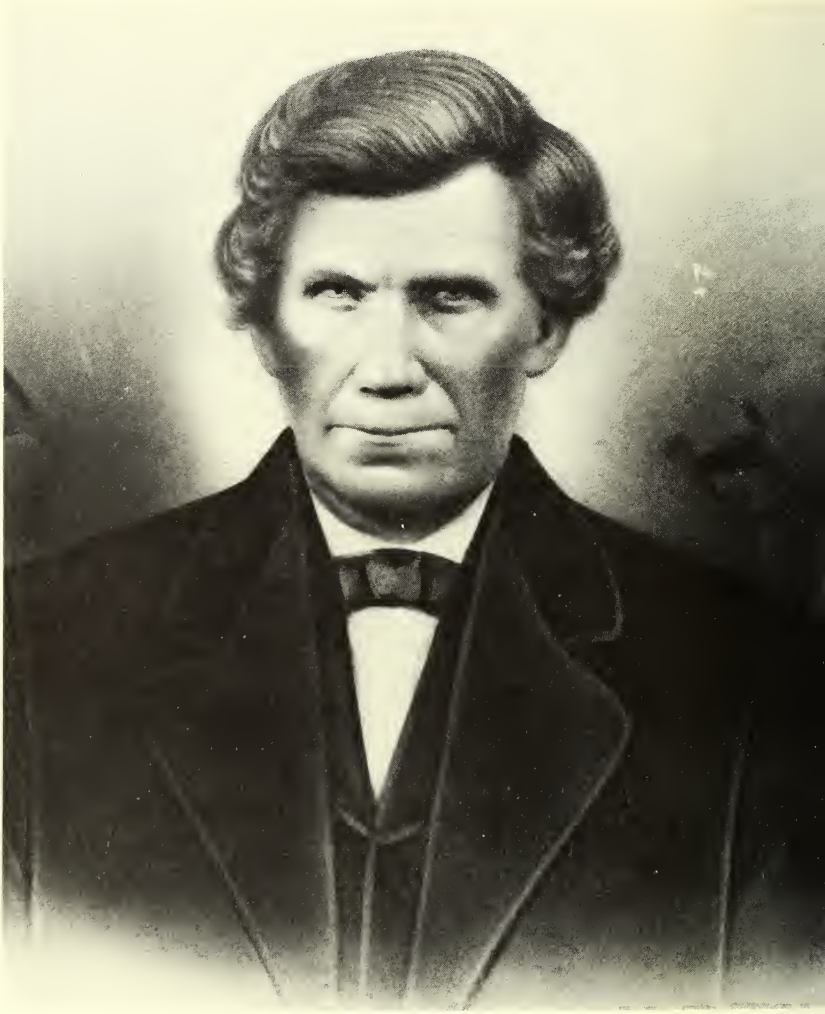
Westfield Meeting

White Plains Friends can thus trace their roots to Westfield Friends Meeting. This was an older community, settled by Friends from New Garden Meeting. A Preparative Friends Meeting was established there as early as 1772.[4] There has been a report (of unknown origin) in circulation to the effect that George Fox visited Westfield in 1752. Since he died in 1691 it is hard to understand how such a report got started. Fox did visit North Carolina in 1672, but he never penetrated as far as the Piedmont, which at that time had not been settled.

This section "was named Westfield by the New Garden Quakers who organized the first church in Surry County in what was known as 'the west fields.' This farming community became not only the center of the Friends Church in Surry, but also an education center."[5] The Friends school, which was set up in 1872 with the Friends Meeting was able to contribute greatly to education in this and neighboring areas.

The Pioneers

It was nearly a century later, in 1850, that the first Friends moved to the White Plains area. By that time cotton factories had



Vestal Hutchens

been established at Mount Airy and Elkin, "thus giving these towns and those in the surrounding area incentive for growth."[6] Among the many who saw an opportunity in this region was Vestal Hutchens.

Vestal Hutchens

The first family of Friends to settle in the White Plains area was that of Vestal Hutchens, who was born in Yadkin County in 1808 and married Elizabeth Jester early in life. In 1850 they

came with their family from Deep Creek Friends Meeting in Yadkin County to make their home in Surry County. They settled about one and a half miles southeast of the present White Plains. Before long, Vestal moved his family to Iowa, but after a few years in the West, they returned to settle in White Plains with their ten children (six boys and four girls). He is said to have purchased 450 acres for $450.00 in 1856.

At one time Vestal Hutchens attended meeting at Westfield, but long before there was an established Friends Meeting at White Plains, "Grandpap Hutchens" (as Vestal was generally called) gathered a small group of devoted Friends around him and they worshiped in private homes waiting in silence after the manner of Friends of that day for the Spirit to move among them.

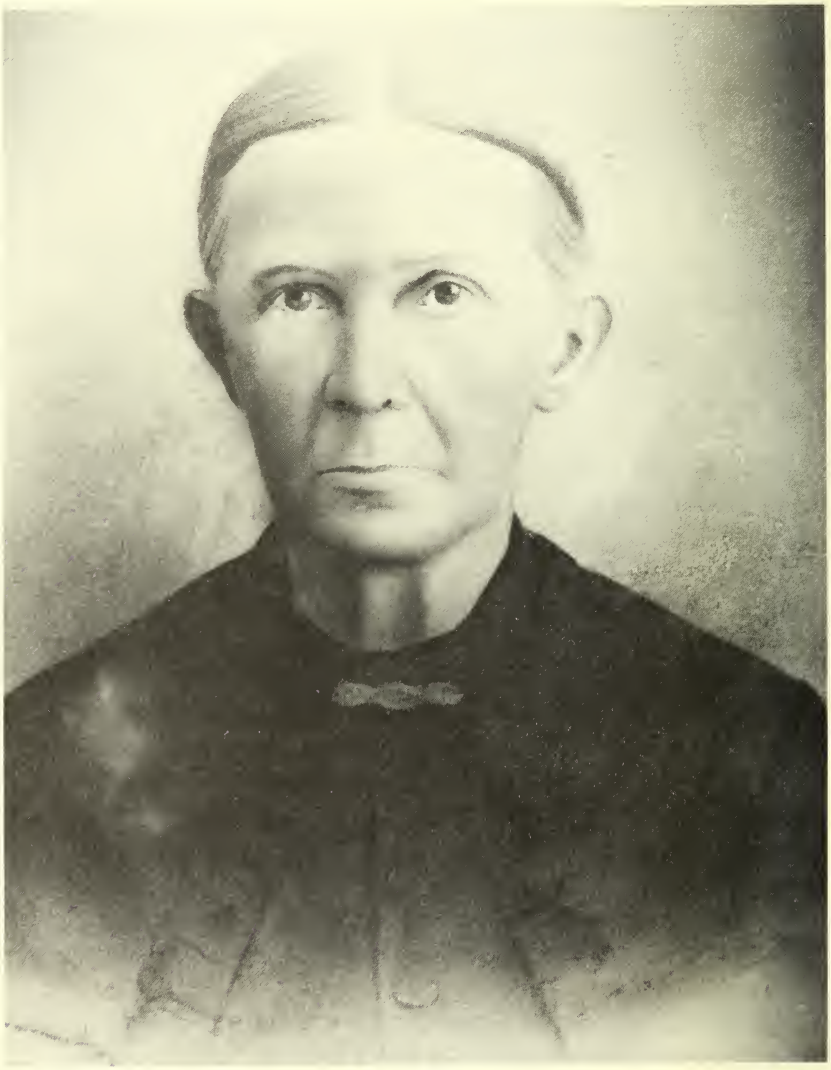
Even before a meetinghouse was built, Friends gathered in the Hutchens Blacksmith Shop, where Grandpap often spoke with great fervor. T. Wesley Wooten, a young Quaker minister from Yadkin County came and held revivals in this shop. Though the hammer and anvil that were the business of the place were not in use, sparks flew upward in another way. A strong friendship sprang up between Vestal Hutchens and the young man, who was to return to White Plains a little later.[7]

Christina Sparger Marshall

Another person who made a large contribution to Friends at White Plains in those early days was Christina Sparger Marshall. She was born in 1822 near White Sulphur Springs, the daughter of John Sparger (whose name had been changed from Wolfenbarger) and Sarah Lyon Sparger, who was from Hillsville, Virginia. They were Methodists. Christina (called "Kitty" in the family) was the youngest of nine children. While she was still young her mother died, and before long her father also. By then all the other children had left home, to work or to get married, and Christina went to live with her oldest brother Merlin and his wife and their family near White Sulphur Springs. It was a happy arrangement for her in every way.

Merlin Sparger had a workshop in this community that produced wagons, plows, ox yokes, harness and harrows. When his business became so successful that he had to seek help, a young

man named John Marion Marshall was employed to assist in the shop. The demands of business continued to increase so that it was necessary to work at night. "Kitty" was often called upon to hold the candle or torch for her brother and his young assistant. Since she was intelligent and observant, she actually learned enough so that later she could pass her knowledge along to one



Christina Sparger Marshall

of her sons, who then was able to follow her brother's trade. In this unusual association Christina and John Marion Marshall came to know and then to love each other. They were married in 1840.

Later, starting with aid from Merlin Sparger, Christina and John Marion Marshall bought a farm of their own in the White Plains area. Up to that time they had attended the Salem Methodist Church in Mount Airy. It was apparently at this time that they became interested in Friends.

Like many pioneering women, Christina Sparger Marshall was more than a conscientious wife, mother and homemaker. She also became a strong and wise member of the community and the Friends Meeting. Like the women of her time, she carded and spun the cotton and wool, wove cloth and made clothes. She helped to manage the farm, assisting in the picking of cotton and the harvesting of the vegetables for the family, along with numerous other duties necessary to maintain a household in those days.

She was particularly eager to see her children well educated. Eventually the couple acquired a family of twelve children, and she saw to it that they all went to school. One of her granddaughters tells that when Christina heard that a Quaker missionary teacher was being sent to Westfield School, she moved her entire family to Westfield so that they could have the benefit of the new teacher and preacher. There was a meeting and school there and Friends from White Plains had contact with these Friends. The new teacher was Ellen Minthorn Marshall, who later became a valued leader at White Plains Friends Meeting.

The move by the family of Christina Sparger Marshall was not final. All the family soon moved back to White Plains, where they became influential members of that meeting when it was established.[8]

Ellen Minthorn Marshall

Ellen Minthorn was a birthright Friend, born in 1847 in New Market, Canada, and her early life was spent in West Branch, Iowa. She was the aunt of President Herbert Hoover, himself a Quaker. She was educated at the State University at Iowa City and was a recorded Friends Minister. This meant that her meet-

ing had recognized her ability to speak in meeting with messages that were enlightening and uplifting. She came South in 1870 with a group of young teachers led by Allen Jay. The Baltimore Association, which was formed to assist Southern Friends in developing schools, as well as in other ways in the dark days following the Civil War, supported this group of eager volunteers.[9] At Westfield she taught and preached, and it was there that she met Merlin L. Marshall, oldest son of Christina and John Marion Marshall. They were married in 1873 by the simple old Quaker ceremony.[10]

Marriages

All Christians believe that marriage is a religious rite and not just a civil contract. But early Friends felt that each person was called to minister, and no special minister was needed as God's representative to bless their union — God would hear their vows.

There was an approved procedure for such a marriage. First, the couple desiring to be married under the care of a Friends Meeting sought the approval of the Meeting, usually in writing. A committee was appointed to look into the "clearness" of the intended union, that is, to see if there were any obligations or obstacles which might stand in the way. This committee reported to the Monthly Meeting at its next session. If the way was clear, the man and the woman might ask for two men and two women whom they would particularly like to have appointed to represent the Meeting at their ceremony, but the elders were not limited to the ones named.

At the appointed meeting, which might be a special one or a regular Meeting for Worship, Friends assembled in silence as at any other Meeting. When all were gathered, the bride and groom entered, she on his arm, and took their places facing the Meeting. When the time seemed right, they arose and stated their vows to each other.

The man, taking the woman's hand, said: "In the presence of the Lord and before these Friends I, (his full name), take thee, (her full name), to be my wife, promising with Divine assistance, to be unto thee a loving and faithful husband, so long as we both

shall live." Then she took his hand, and said: "In the presence of the Lord and before these Friends I, (her full name), take thee, (his full name), to be my husband, promising with Divine assistance, to be unto thee a loving and faithful wife, so long as we both shall live."

A special hand-inscribed certificate was then presented, which reported the Meeting's approval and stated that all procedures had been followed in due order, including the vows just made. This scroll was signed first by the groom and then by the bride, she "according to the custom of marriage, adopting the surname of her husband." The elders in turn signed their names as witnesses. Then a specially chosen person read the certificate with its signatures, and invited all present to sign the document at the rise of the meeting. Such certificates have now become treasured heirlooms for the descendants.

Out of the silence before and after the vows, Friends were free to speak words of advice, encouragement or blessing, if they were so moved. Meeting was brought to a close by the usual shaking of hands, and the married couple was the first to leave, arm in arm as they came in.

This Quaker couple, Ellen Minthorn and Merlin Marshall, had twelve children. Unfortunately six of them died of diphtheria when young, a very common cause of death among young children in those early days.

Westward Migration

After the adoption of the United States Constitution in 1789 the land above the Ohio River, between the Appalachians and the Mississippi River, was organized as the Northwest Territory and opened to settlement, with good land available at nominal cost. Settlers from the East began moving into it, especially after the War of 1812, and continuing throughout the nineteenth century, as more land farther West became available. Among the settlers were many Friends, particularly from Virginia and North Carolina, who had a strong testimony against slavery and were uncomfortable in the situation in which they found themselves as the Civil War approached.

The children of Vestal Hutchens who had come to White Plains in 1850 were among these Friends. Tom and Martha Scott Hutchens traveled as far as Oregon. John Gurney Hutchens and Fannie Hickman Hutchens went to Kansas, as did Mahlon Hutchens and Jennie Dunman Hutchens. Betty Hutchens, Vestal's adopted daughter and her husband, Frank Hiatt, migrated to Utah. All of these children of Vestal Hutchens remained in the West and were buried there.[11]

Stephen B. Weeks states that between 1800 and 1860 a total of 2,178 certificates were granted to Friends who migrated West (the number is based on those actually presented and recorded), 1400 of which were for entire families, probably 4,500 persons or more in all.[12] No one knows how many moved without certificate or without being recorded. This movement naturally crippled the Yearly Meeting rather severely.[13]

As time went on, Westfield Preparative Meeting and the school there also felt the effect of the migrations. It is reported that thirty-six families left Westfield during this period. This so greatly reduced the membership that in 1832 the Meeting was laid down.[14] It was revived again in 1868, and Westfield Friends Meeting is now (1982) a member of Surry Quarterly Meeting.

Ellen Minthorn Marshall and her husband returned to Iowa in 1875 where she continued her work of teaching and preaching. They returned to White Plains in 1901.

There is an interesting anecdote about some of the young Friends who emigrated from Westfield. At the peak of the westward migration several young couples who had been planning to marry asked the Meeting to set a certain day for a meeting to accomplish all their marriages on the same occasion. These couples loaded their wagons, drove to the Westfield Meetinghouse and said their vows in turn before the assembled Friends and elders. After the ceremony was over, they immediately boarded their wagons and set out together toward the West on a new adventure to mark their new lives together.[15]

Other Friends from White Plains went West later. One of the young men who went to the wheat producing areas of Kansas to help harvest the great fields of grain was Banner Simpson, who had relatives in that state. When the harvest ended, he boarded a train for Iowa, which he had long desired to visit. He had no

trouble in finding employment, but with the coming of spring, he was ready for a return to White Plains. He was still unmarried.[16]

Christina Marshall and her husband brought their family back in 1874.[17]

By 1870 there were enough Friends in White Plains to form a body of worshipers, and they began to look forward to becoming a recognized monthly meeting and having their own meeting-house. Strange as it may seem, the latter was accomplished first.

A Meetinghouse Is Built

Getting the land posed no problem since Vestal Hutchens and Richard K. (Dick) Marshall both offered to donate land on which the building could be erected.[18]

However, since Friends seemed unsure about which building site they wanted, Vestal Hutchens and John Nichols were named to look into the matter and recommend the most desirable site.[19] Although he was not a Friend, John Nichols owned a small store in White Plains and was a trusted and outstanding citizen in the community.[20]

In October of 1883 Richard K. Marshall's offer of two acres was approved, and during the next year (1884) the first building

The first meetinghouse

was erected where the present brick structure now stands.[21]

Meanwhile another Quaker family had returned to White Plains. This was the Garland Marshall family. Garland Marshall immediately became greatly involved in the concerns of the Meeting, and was particularly helpful in the construction of the place of worship.

No time was lost in proceeding with the plans for the building. Three Friends were appointed to serve on the building committee: Vestal Taylor, Garland Marshall and George Y. Nichols. Now the enthusiasm became contagious. Nannie Marshall Nichols, wife of George Y. Nichols, assumed the responsibility for soliticing funds from Friends and from other interested persons.[22]

William L. (Doc) Simpson and Garland Marshall hewed the sills from the large trees that stood on the ground where the building was to be erected. Since Christina Marshall had two sons who owned and operated a sawmill, Friends received special consideration from these men, also.[23]

With donations of time, work, trees and money,[24] the building was enclosed by 1885. The inside was still in a primitive condition with only a sub-floor on which logs were laid. Slabs were nailed to these to provide temporary seats.

Through correspondence with the Board of Trustees of the Charleston Fund in Philadelphia, a request for financial assistance was granted, and the sum of $500 was received from the Meeting for Sufferings of Philadephia Yearly Meeting. This gift was used to complete the inside of the weatherboarded structure and provide the seats.[25]

The meetinghouse was divided in the middle by a partition that could be closed, making two separate rooms. Such partitions were traditionally used to separate a men's meeting for business and a women's meeting for business, but were always raised for Meeting for Worship. There is, however, no record of such a use at White Plains. There is only one set of minutes, and the practice of separate meetings had ceased elsewhere by about the time White Plains Meeting was established. Apparently the plan was accepted as the traditional plan for a Friends meetinghouse. A school was maintained by the Meeting and the partition would make it possible to separate primary and grammar grades, as was

usually done. The partition was removed when the school was given up early in the present century.[26]

A gallery stretched all the way across the front, with benches the length of the gallery, where ministers occupied the "high seats," while the overseers and weighty Friends sat on the "facing" bench, in front of the gallery.

Friends walked to the new Meetinghouse from some distance. Some came from surrounding areas in horse drawn buggies, surreys or wagons. One older friend recalls from his early childhood how he listened each Sabbath Day for the sound of an approaching wagon drawn by two large horses with heads lifted high in the air. This vehicle conveyed the family of Ralph Levering, (father of Sam Levering) to White Plains Meeting. He says, "It would be grand to see such a sight once again, and to experience life with the unique characters who worshiped in the old Meetinghouse."[27]

From about 1886 to 1890 a meeting for worship was held twice a week: Thursday at 11:00 a.m. (called Midweek Meeting) and Sunday at 11:00 a.m. with Bible School at 10:00 a.m.[28]

The Meeting for Worship

In these early days of the White Plains Meeting, there was no regular pastor, but the elders or "weighty" Friends sat at the front. Silence prevailed as worshipers gathered and sought to feel God's presence in their midst and meditated on God's will for their lives. Often someone would be moved to give a testimony or a helpful message for others. A passage of Scripture might be quoted, perhaps with an exhortation to be faithful. Sometimes a person might offer a prayer or raise a song. Occasionally a profound silence might seem particularly meaningful, so that no one felt moved to speak.

Visitors did not always understand such a way of worship, as an anecdote related by Allan Kallam, one of the present day members, illustrates. He says that Vestal Hutchens invited a neighbor of his to attend a worship service with him. This man was not familiar with Quaker ways. On this particular Sunday, no one was led to speak, so silence prevailed throughout the

whole hour. When the meeting was over, Vestal and his friend got into the buggy and started homeward. Vestal asked the man how he felt about the service. His friend answered, "That just beat the devil!" And Vestal Hutchens replied, "That's just what we are trying to do."[29]

A Monthly Meeting Is Established

With a building and a substantial attendance continually increasing, it was natural for White Plains Friends to look forward to becoming a recognized Friends Meeting.

The Preparative Meeting

According to the normal procedure in North Carolina, the first step in this process was to be recognized as a Preparative Meeting. "Preparative Meeting" is used here to designate a stage preliminary to full meeting status. It is under the care of an established Monthly Meeting. This term has been used in at least two senses among Friends. Of the other sense, Rufus Jones says: "The Monthly Meeting was the unit of authority. It was generally composed of two or more particular congregations, each of which held its own meeting for worship, and managed some of its congregational affairs in a Preparative Meeting which also *prepared* or took the initial stages of business for the Monthly Meeting."[30] In North Carolina the term is now used for a new meeting, preparatory to its becoming fully recognized as an independent body. The members of a Preparative Meeting hold their membership through an established Monthly Meeting. White Plains Meeting was recognized as a Preparative Meeting under the care of the Westfield Monthly Meeting in 1887.[31]

During the few years that White Plains had the status of a Preparative Meeting, a revival was led by two Friends: James R. Jones of North Carolina and Nathan Perry of Kansas. It resulted in a "large group" desiring to join the White Plains Friends. In accordance with established procedure, their names were submitted to the Westfield Meeting and they were duly enrolled as members.[32]

Perhaps this sizable accession to its membership stimulated

the desire to attain Monthly Meeting status. At any rate, in 1889 White Plains felt ready to request the privilege of holding a full-fledged Monthly Meeting. Westfield "united with this request" and, in accordance with the regular procedure, forwarded it to the Yadkin Valley Quarterly Meeting to which Westfield belonged. Their action is recorded in the following minute:

> The request that the White Plains Preparative Meeting have a Monthly Meeting set up was fully concurred in by this Meeting and the following committee was authorized to set up the same on the 1st 7th day in 1st month 1890: namely, T. Wesley Wooten, Andrew Norman, Susanna Hutchens, D.R. Benbow, Rebecca Patterson, David E. Sampson, William W. Pell, Mary Cook, Nereus Barker, Joseph Venable and Mary Venable.[33]

White Plains Monthly Meeting Recognized

On the appointed day, January 4, 1890, the White Plains Friends and a number of visitors (including Susan B. Hodge, who, with a minute from New Garden Monthly Meeting, had spent about two days on the way) as well as several members of the appointed committee, assembled in the White Plains Meetinghouse. David Sampson, on behalf of the Quarterly Meeting, opened the meeting by reading the minute of approval of the Westfield Meeting as well as that of the Quarterly Meeting just quoted.

Officers

The first business of the new Monthly Meeting was the election of a set of officers. A committee consisting of Samuel Marshall, G. Calvin Welch, Nathan Hutchens, Sophronia Marshall, and Evelina Worth was asked to bring in names for the various positions. This committee proposed the following names: clerk, William C. Bunker; assistant clerk, Lottie Marshall; treasurer, Nathan Hutchens. These were appointed to serve until the eighth month of that year.[34] In the absence of William Bunker, Fannie Caison served as clerk for the day.

Also appointed were overseers: John L. Worth, Evelina Worth, Jacob S. Culler, Nannie Nichols, Sophronia Marshall, George Y. Nichols, Nathan T. Hutchens, G. Calvin Welch, Del-

phina Welch and Nancy Peele; and for the mission district, William E. Truelove and Ellen Truelove. To this list were added John Pell and George Lawrence.[35] "The overseers were charged with the oversight of the moral conduct of the membership, including the testimonies . . . such as the plain dress and speech, marriage, refusal of tithes, etc."[36]

Yearly Meeting Matters

Two matters growing out of the minutes of the Yearly Meeting held the previous summer were acted on. Both dealt with the question of temperance. The first was an amendment to the discipline adding a prohibition of selling, in any manner, direct or indirect, any fruit or grain to be used for distilling spirits, or of grinding any grain which they knew was to be used for such a purpose.[37] The second item was based on the desire that the younger members in each meeting be interested in the subject of Peace, Temperance, Home and Foreign Missions, and a more thorough knowledge of Friends principles and doctrines generally, and recommended the appointment of a committee to have this matter in charge.[38] Both matters were approved and recommended, and Thomas W. Inman, Jacob S. Culler, Frances Caison and Lottie Marshall were appointed to serve as the proposed committee. The meeting concluded to meet on the first 7th day of the next month.

CHAPTER II

1. Lefler, 18
2. Fox, 643
3. Surry Book, 11
4. *Carolina Quakers,* 140
5. Surry Book, 17
6. *op. cit.,* 11
7. Memorial to Vestal Hutchens, prepared by Bessie M. (Simpson) Voss
8. Memorial To Christina Sparger Marshall
9. Memorial to Ellen Minthorn Marshall, by C.G. Robertson
10. Robertson, 2
11. Memorial to Vestal Hutchens, prepared by Bessie M. (Simpson) Voss
12. Weeks, 269
13. Moore, 10
14. *Carolina Quakers,* 140
15. Told to Hurley Simpson by Ersie McIntyre, a member of Westfield
16. Told by Banner Simpson's son Roba to Hurley Simpson
17. Robertson, 3, 9

18. *op. cit.*, 3
19. *op. cit.*, 3
20. *op. cit.*, 3
21. *op. cit.*, 3
22. *op. cit.*, 4
23. *op. cit.*, 4
24. One source for money was the Baltimore Association
25. Robertson, 4
26. *op. cit.*, 5
27. Told by Roba Simpson, who lived almost across the street from the Meetinghouse, to Hurley Simpson
28. Robertson, 5
29. Told by Allen Kallam to Hurley Simpson
30. Jones, 110, italics added
31. Church Bulletin for Homecoming, October 1978
32. Robertson, 4
33. Minutes, Westfield Monthly Meeting, Nov. 30, 1889 Minutes, Yadkin Valley Quarterly Meeting, Dec. 29, 1889
34. Minutes, Jan. 4, 1890
35. Russell, 221
36. Minutes, *loc. cit.*
37. Minutes, North Carolina Yearly Meeting, 1889, 25, 43
38. Minutes, *loc. cit.*

CHAPTER III

The Early Years 1890-1919

Membership

At a Monthly Meeting held "6 mo. 7 — 1890 a committee appointed to get a correct list of membership" made its report in the form of a handwritten list containing ninety-six names. Of these thirty-five were men and sixty-one women.[1]

Almost three-fourths of those on the list bear names still represented in the Meeting today. A detailed comparison with today's membership is not practicable, if for no other reason than that descendants from feminine members of the families will usually have quite different names. It seems safe to say, however, that the proportion of today's members who are descended from the original members is large.

There are some membership statistics from 1891 which are interesting:

Members	120	Loss in membership	
Male	56	By death	2
Female	64	By disownment	3
Gain in membership			
By request	34		
By birth	2	Net gain in membership	31

Children under 6 years old	10
Children over 6 years old	10

Number of families	45
Number read the Scriptures daily	27
Number reading occasionally	39
Number using tobacco	31
Number cultivating tobacco	22[2]

The reference to gain of members by birth reflects the old practice of "birthright membership," by which children of parents who were Friends automatically became members by birth. There was no further action taken to become a full member when a child grew up. The phrase is still used to indicate that one's parents were Friends, but it has no official standing, and adult membership is now only gained by application of the individual. Children of Friends are recognized as "associate members" now, but this must be confirmed by the child's own action when he or she grows up.

As for disownment, members were "disowned," that is, they forfeited membership, for various failures to conform to Friends' standards. "The grounds for disownment were a mixture of ethical and ecclesiastical transgressions. They ranged all the way from neglect of plain dress and plain language and marrying out of the meeting, to drunkenness, sexual immorality, and rendering military service."[3] Meeting minutes in the early days indicate that considerable time was spent on such cases, though details are not given. The Discipline of North Carolina Yearly Meeting, as well as most if not all of the other Yearly Meetings, makes no specific provision for disownment today.

Ministry

By the time a monthly meeting was established at White Plains it would be generally taken for granted that a meeting should have a pastor. This, of course, represented a radical departure from the practice of the earliest Friends. That practice was based on George Fox's message that God had come to teach his people himself, with no dependence on "hireling" clergy who explained the beliefs and performed the rites on which man's salvation depended. Fox was sent "to turn people to that inward light,

spirit and grace, by which all might know their salvation and their way to God."[4] Ministry was the responsibility of all persons. Meeting for worship was a time when God's people assembled in silence to wait on him for whatever message he would give them. Some might appear to be especially sensitive to the divine leading so that they were able to speak to people's condition, and a gift demonstrated in this way by them might be made a matter of record. Such might be women as well as men. These were known as "recorded ministers," but this conferred on them no special authority, nor did it entitle them to a salaried position. It laid on them no obligation to deliver a sermon on every First Day. A meeting probably would have several such "ministers," but they did not take turns or otherwise divide up, or monopolize the ministry of the Word.

Such a lofty conception of the ministry did not prove easy to live up to. It could produce "capricious, rambling, mentally unorganized speaking." The freedom which it provided "gave opportunity for eccentric persons — cranks of many types and varieties — to occupy the time and tax the patience of the faithful membership."[5] The result was that by the end of the eighteenth century the Quaker meeting too often was not providing the soul-shaking experience which characterized the meeting in the early days.

The earliest signs of a new impulse appeared in England. It was certainly influenced by the rise of Methodism. Still within the framework of the traditional meeting the speaking took a new turn, becoming definitely evangelistic or revivalistic. Still, however, the emphasis was on inner experience, new light, and new life.

This is not the place for a history of the movement, nor any attempt to evaluate its compatibility with the original Quaker message. It is fair to say, however, that the new impulse had its own problems. It was brought to America early in the nineteenth century by English traveling Friends. The growing movement here was checked to some extent by the Civil War, but after the war it was caught up in the tide of revivalism involving various denominations which swept the country, quite independently of the Quakers, with a result not experienced in England. It brought into prominence the evangelist, and it brought into

Quakerism large numbers who were quite unfamiliar with its rich heritage. Seeking leadership, they turned to the man who had so vitally influenced them and in many cases persuaded him to settle down as the spiritual leader of the congregation. Only the Philadelphia Yearly Meeting seems completely to have avoided this. The result was that the majority of American Friends adopted the "Pastoral System."[6]

We do not have the details of what happened at White Plains, though we have caught glimpses of the "old fashioned" meetings such as the one Vestal Hutchens took his friend to, where they "beat the devil."

However, there can be little doubt that the growth of the White Plains group to the point where it had the need and the strength to build a meetinghouse was due to evangelistic preaching, though traces of the old ways remained for some time.

For the first two years the White Plains Meeting continued in its traditional Quaker form of worship. Lottie Marshall Robertson was soon recognized as having a gift for ministry, and she exercised it not only in her own meeting but in many others. David Sampson, although not a member, was lovingly remembered as one who shared his ministry with the worshipers, before a pastor was called. His colorful and meaningful life brought warmth, joy, friendship and strength to the White Plains Meeting as well as elsewhere.

First Pastor At White Plains

When the time came to employ a pastor the meeting turned to T. Wesley Wooten. The son of Jesse Wooten and Ruth Bales Hutchens, he was born on December 7, 1854, on a farm in Yadkin County near Deep Creek Friends Meeting. He gained such education as was possible at that day in the neighborhood where he lived, following which he taught school at different places in Yadkin County.

In 1896 he was married to Elizabeth Joyner, who was a Friend. Although he was not a Friend at that time, he soon became one. Following this, he received a definite call to active service in the Church.

Wesley Wooten seemed to be especially gifted as an evangelist,

T. Wesley Wooten

and his first work in the ministry was of that character. His evangelistic efforts and his earnestness and zeal, along with a winning personality, brought many into the fold. His ministry was not limited to Friends, but was equally effective throughout the county.

He was recorded a minister on recommendation of the East Bend Monthly Meeting in 1887. At this time he was serving as pastor of three Monthly Meetings in Yadkin County: Deep Creek, Forbush, and Union Cross. Here again his ministry was marked by success, and these meetings were greatly built up and strengthened.

In 1892 he came into Surry County and held a revival in the Hutchens neighborhood, near White Plains. Following that, he came to White Plains for a series of meetings which were very fruitful. Forty or more persons united with the White Plains Meeting. In 1895 he moved to White Plains and served as pastor of the Meeting for several years. Throughout his service he never accepted pay. His work is said to have been very effective in building up the new meeting.[7]

The Missionary Spirit

The vitality of the new Monthly Meeting quickly found expression in its concern for the spread of Friends principles. This concern took two forms. In the first place there was a concern among individuals for missionary work mostly in the local area. Then there was a wide concern which led to White Plains becoming responsible for the care of several Preparative Meetings.

Individual Workers

Shortly after the establishment of White Plains Monthly Meeting, R.W. King and William P. Epperson were separately granted minutes liberating them for "missionary work" within the borders of the White Plains Meeting.[8] In 1901 Addison Griffiths and his wife Emma were granted a minute liberating them for work in Indian Territory. We know of this, however, from a record in 1907 of his *returning* the minute (as was customary when the mission for which it was granted was accomplished). In this case the minute was received "with good report." Since the granting of the 1901 minute seems not to be recorded, one wonders if there were others that may have been issued but not returned.[9]

In 1909 "Our dear Friend, Lucindy Holmes, a member and elder in good standing, was granted a minute liberating her to do gospel work within the limits of Center Valley and Mountain View Meeting."[10]

The nature and spirit of the activity presupposed by these minutes is well expressed in his Autobiography by Allen Jay, who did so much to help North Carolina Yearly Meeting and its educational work in the difficult days of Reconstruction. He tells of his first work with such a minute:

> I was accompanied on this visit by a very dear Friend, William E. Morris. We were closely united in this work, felt the burden resting upon us and endeavored to keep our minds open to the leading of the Spirit, that our message might be adapted to the conditions of those we were visiting . . . During the first three years of my ministerial labor, I visited between three and four thousand families.[11]

The Blue Ridge Mission

A project known as the Blue Ridge Mission is particularly interesting. The activities of the mission included evangelistic services, a boarding and a day school, and also a program promoting temperance, much needed in the area. It involved two men who were close to the new White Plains Meeting. When after several years a Preparative Meeting was organized there, it was under the care of White Plains. One of the leaders was David Sampson, and the other was Thomas Inman, a protege of David Sampson's.

David Sampson

David E. Sampson was born on December 2, 1844, at Nailsworth, England. At the age of twenty-six he came to the United States with his wife and child and settled near New Garden in Guilford County. A few years later he joined the Society of Friends. He was recorded as a minister by New Garden Quarterly Meeting in 1884.

For several years he and his family resided at Westfield, which served as a center for his work as an evangelist, traveling on horseback and depending on the hospitality of Friends where he stopped. One of the places he visited frequently was White Plains. As he traveled to the north he became aware of the tremendous need of that area for the Christian gospel and for the education which could broaden and deepen the understanding of it.[12]

In the fall of 1885 he presented to Deep River Quarterly Meeting his concern to establish a mission in the Blue Ridge area just north of the boundary between North Carolina and Virginia. This was approved, and a committee of interested Friends was appointed to assist him in carrying out this concern. To this project he devoted many years of his life, contributing not only his enthusiastic direction of the project, but traveling widely to secure funds to keep it going. In 1889, he traveled to Philadelphia. He then visited New York Yearly Meeting, New England, Ohio and Iowa Yearly Meetings, on this errand.

In 1888 land was acquired in the western part of Patrick County, Virginia, just north of Mount Airy, N.C. On it stood a

David and Sarah Sampson

building which could be remodeled for school and meeting purposes.

David Sampson provided leadership in many directions. Two projects seem to have particularly been dear to his heart: a new department providing aid for orphans and the disabled to attend school (1890) and the construction of a building to serve both as a school and a meetinghouse (1893).[13]

Thomas Inman

Thomas Inman played an important part in the early days of the Blue Ridge Mission. He had been doing some voluntary evangelistic work in the mountain area, and shared David Sampson's feelings against the use of strong drink. Now he was employed to take over the work in these areas and to care for the housing for students and faculty who boarded at the Mission.

Encouraged by David Sampson, he had been recorded as a minister by the Deep River Quarterly Meeting in 1887, and he told the committee that he had been praying that a way might be opened for him to devote his time to evangelistic work. While

working at the Mission he frequently came to White Plains and his name appears on the first list of members of this meeting. It is said of him that he "placed much emphasis on prayer and faith in relating his experiences, always giving the Lord the praise and glory for supplying his needs."[14]

The character of his work at Blue Ridge is well expressed in these words:

> Thomas Inman and other workers who followed him in the mission work carried on their work in various ways. . . . [They] held regular meetings, prayer meetings, and Bible readings and distributed hundreds of religious papers and tracts. They also encouraged reading of the Bible, selling Bibles when they could and giving them to persons who could not afford to buy them and to those whom they hoped would learn to read them.[15]

Inman worked with the mission until 1890. In that year he married Lydia Cox, a Friend from Holly Spring Meeting in Randolph County, and became pastor of Prosperity Meeting in Southern Quarter. His only further connection with Surry County is the record of the return of a minute, granted to him "to sojourn in the limits of Holly Spring Meeting" under whose care Prosperity was. Later he moved to Indiana, where he died in 1938.[16]

At a White Plains memorial service for Thomas Inman, Lewis McFarland spoke on behalf of North Carolina Yearly Meeting, Lottie Robertson told of his valuable personal contribution to White Plains Meeting, and C.H. Childress praised his untiring mission work in North Carolina and Virginia.[17]

The School

The Blue Ridge School opened in 1888. Two young women from the New Garden Friends Meeting were the first teachers: Sarah Marshburn and Mary Anderson.

> The mission school offered a broad curriculum, including music, algebra, literature, composition, general history, physical geography, zoology, botany, Latin, bookkeeping and in addition the common school branches. At the end of the regular school year the mission offered instruction in Normal School work for those who desired to teach.

> The Yearly Meeting report of 1903 contained a brief summary of the mission school accomplishments. To date one hundred months of school had been taught and 1,826 children had been enrolled. More than twenty students had taught school, fourteen were business men, and two were doctors. A good number had entered into Christian work and two had become ministers. By 1909 fifty-three of the mission students were teaching and six were preaching.

The school enjoyed a period of great success until adequate public education became available. Finally the school was closed, the last year being 1914-1915, the county taking over the school in 1916. The mission was then abandoned, its property being sold to a group representing the Presbyterian Church. During its life, however, it had made a significant contribution to the life of the region.[18]

Temperance Work

The temperance phase of the work was also very successful. Among the first fruits of the evangelism was the conversion of some of the liquor sellers in the area. By the end of the first decade of the new century "there were very few cases of public drunkenness and no distillery or barroom within ten miles of the mission."[19]

Religious Activities

As for religious activities in the narrower sense, in addition to the evangelistic meetings, meetings for worship, and prayer meetings were held regularly at the Mission. By 1894 White Plains Friends were approached as to the feasibility of starting a Preparative Meeting at the Mission. This was done in January, 1895, and White Plains received a list of the Blue Ridge members. Later, in 1898, the year that Mount Airy became a Monthly Meeting, the care of this Preparative Meeting was transferred by the Yearly Meeting to the Mount Airy Meeting. No reason is given, but an obvious guess would be that communications between them would be easier because of distance. The Blue Ridge

Meeting was recognized as a Monthly Meeting by Surry Quarterly Meeting in 1911.[20]

When interest in the School declined, there was a decline in the strength of this monthly meeting. The spirit of David Sampson was also missed, and the meeting was laid down in 1919.[21]

When the Meeting was laid down, several Friends, including Hastings Childress and his wife Etta, transferred to White Plains and became dedicated members. Hastings serving for many years as Clerk of Ministry and Counsel, a trustee, teacher of a Sunday School class, and Sunday School Superintendent.[22]

Other Meetings

The White Plains Meeting and its members were also involved in the establishment of a number of other meetings. In two of these T. Wesley Wooten was active. In the mid-nineties a Preparative Meeting was set up at Mount Airy under the care of White Plains, becoming a Monthly Meeting in 1898. Wooten had meanwhile moved to Westfield to serve as pastor there. When the new Mount Airy Meeting was established he added the pastorate of this new meeting where services were held once a month.[23]

This arrangement did not last long, however, for in 1899 a new meeting was established at Pine Hill, sponsored by White Plains. In its formation Wesley Wooten was the prime mover and became its pastor. The meeting at Pine Hill is described as "a living monument to his efforts and sacrifice."[24]

Just how long Wooten remained at Pine Hill is not clear, but the latter years of his life were clouded by declining health. As a result he was forced to give up regular pastoral work, though he was able to accept preaching appointments from time to time in both Surry and Yadkin Counties. Death came on November 4, 1936, in his eighty-second year.[25]

An outstanding member of the White Plains Meeting was Lottie Marshall Robertson, of whom we have already spoken. One of her important contributions was in the field of missions, not just by her preaching, but also in the establishment of new meetings. She was active in the establishment of the Meeting at Mount Airy (already mentioned). Other meetings she helped to

set up were Union Hill (1907), Ararat (1924), where her long service is referred to as a "treasured memory," and Ivey Hill (1925). The last named was also sponsored by White Plains. It started well but declined during the depression years, and when it was laid down in 1936 the names of some of the members were forwarded to White Plains for inclusion there.[26]

Christian Education

Every religious organization must have a concern for the religious education of its children. Just when the first comprehensive program was begun at White Plains is not clear, but it was begun even before the Monthly Meeting was established. For 1901-1902 we have a list of members of the Sunday School reporting an enrollment of seventy-one persons, including adults as well as children. The materials used were the Penn Quarterlies. These were directly based on the Bible, a fact reflecting the name used by early Friends: Bible School. Other names used by Friends were First Day School (reflecting early Friends refusal to call days and months by the names of heathen deities), Sabbath (Day) School, Sunday School and most recently Church School.

A related activity, about the time the new Meeting was established, though not a part of the Sunday School, should be mentioned here. The North Carolina Yearly Meeting became concerned that every Quaker family should be provided with a copy of the Bible. The new Meeting took action to implement this concern. At the time there were forty-five families (120 members). In May, 1892 the minutes indicate that "Every family is furnished with a copy of Holy Scripture." A statistical table is puzzling. Apparently it was assumed that the Scripture would be read in a family devotional period, but the statistics indicate that twenty-seven read daily and thirty-nine read occasionally. These do not add to forty-five, so they may refer to individuals.[27]

The Women's Organization

No religious body can get along without some kind of women's

organization. In White Plains this took the form of a "Woman's Missionary Society," though it is clear that its activities were not limited to work connected with missions.

The first meeting of such a group in White Plains was held at the home of Lottie Robertson some time between 1900 and 1905. At this meeting there were present Lottie Robertson, Hattie Marshall, Maude Mann, Zella Allred, Anna Clement, Unia Presnell, Dora Brown, Nannie Taylor, Nannie Nichols, Elizabeth Wooten, Fannie Bunker, Ann Barker, Laura Dobbins, and Huldah Marshall. They adopted the name, "The Elizabeth Wooten Missionary Society."[28]

From her storehouse of memories, Hattie Marshall (lovingly called, in Southern fashion, "*Miss* Hattie") recalled the story of a special quilt made by the group. Each woman embroidered her name on a long narrow strip of cloth. When this work was completed the pieces were assembled and the ladies enjoyed a "quilting party." "Miss Hattie" remembered the tenderness and loving concern which went into this work. When finished it was presented to Elizabeth Wooten, wife of the Meeting's first pastor.

"Miss Hattie" recalled another story of community caring and sharing:

> An old-timey cracker box came into service again. Carrying a love gift, it was passed from one neighbor to another at any convenient time. Its contents might be sweet potatoes for a friend who had none, or green beans from an early garden. Sometimes it held a cake or pie, or loaves of freshly-baked bread as a pleasant surprise.

According to "Miss Hattie," you received something you didn't have at that particular time, and you replaced it with whatever you had to share.[29]

In 1917 the society changed its name to the Woman's Missionary Union. This was done in order to conform to the name adopted that year at a general conference of Woman's Societies held at Indianapolis. This name was chosen to cover the enlarging work of Friends both at home and abroad.[30]

Youth Work

A separate program for the youth of the Meeting, outside of the Bible School, was several years later coming into existence. When it came it was in the form of a Christian Endeavor Society. This movement, founded in 1881 by Francis E. Clark, a Congregational minister, had as its motto: "For Christ and the Church." It was interdenominational, and developed into a great international organization. By 1887 it had attracted the attention of young Friends.

> The movement spread rapidly among Friends during the next two decades and furnished the methods and the organization by which the Young Friends Movement in the pastoral yearly meetings developed. The Friends Christian Endeavor Union was at one time part of the World Christian Endeavor organization . . . Gradually it merged into a Young Friends Movement, the *Friends Youth Fellowship (FYF),* and reestablished contact with Friends' heritage of history and literature.[31]

This movement came to White Plains some time between 1912 and 1915 and remained active the first half of the century. From all reports it was a time for study and Christian fellowship with good leadership provided.

Cemetery

When land was acquired on which the meetinghouse was built there was enough, doubtless by design, to provide for a cemetery. This has been the case with many of the older Friends Meetings. Until fairly recent times the idea of private ownership of cemeteries, operated as a competitive business for profit, was unthought of. The cemetery was regularly on church property and was thought of as consecrated ground. This latter idea was never, of course, shared by Friends.

With the divisions growing out of the Reformation, burial in the church yard was frequently denied to those not belonging to the "true" church. Naturally Friends suffered from this practice and from the very early years acquired burial grounds of their own.

The first person to be buried in the White Plains Cemetery was Dora Marshall Harrell, wife of Andy B. Harrell, on January 10, 1886 at the age of twenty-nine. Her modest monument bears the inscription, "Her Last Words: 'Good-bye, I'm gone to heaven.' "[32]

In September of the same year, Corinna Jones Marshall, first wife of the donor of the land on which the cemetery was located, was buried. Apparently the cemetery had not been laid out in definite plots, and this second internment was close to the meetinghouse, so that it became necessary in 1913 to move the casket when improvements were made to the meetinghouse grounds. The casket was taken to a place about midway in the old cemetery and buried in a grave beside the grave of her husband. The site is marked by a rather tall monument which is an exception to the usual practice, but is probably the original marker from Corinna's grave. There was no attempt at uniformity, but there was, apart from the Marshall monument, a general similarity in size and design, especially among the older stones.[33]

Some indication of the use of the cemetery is given by a count of markers, bearing dates between 1886 and 1901 — a total of twelve. The use of the cemetery has not been entirely confined to Friends, especially if one member of the family was a member of the Meeting.[34]

Interesting and distinctive in character are some of the epitaphs in the old cemetery. A few may be mentioned as expressing trust and hope of survival: "She hath done what she could" on the stone of two Quaker saints, Christina Marshall and Elizabeth Wooten, wife of T. Wesley Wooten; "Gone from a life of service to a saint's reward," for Nannie Taylor; "Budded on earth to bloom in heaven," Christina Sheppard, daughter of W.L. and Daisy Sheppard; "A Friends Minister" — "The Lord is My Shepherd," Lottie Robertson; "Gone from our home but not from our hearts," Mary E. Simpson; "How We Loved Her," Lela B. Sisk; and this verse for Nina Harrell, daughter of A.B. and Dora Harrell:

"Sleep on little Nina
And take thy rest.
God called thee home.
He thought it best."[35]

The cemetery

As has been suggested, there was apparently no careful plan drawn originally, but it soon became apparent that specific care of the grounds needed to be provided for. In 1906 a committee consisting of Adolphus Robertson, Wesley Wooten, Samuel Marshall, Mary Marshall and Nina Nichols was appointed "to solicit funds to enclose the graveyard and fix up the church grounds." Two months later the committee reported that "some work had been done." Adolphus Robertson was appointed to cooperate with the caretaker of the church and have the needed timber cut. It does not say just why the timber needed to be cut. Perhaps it was simply a matter of clearing the land.[36]

By 1910 there began to be concern about eventual lack of space in the cemetery in the future, and in August of that year a committee was appointed to take care of the cemetery, to purchase more land for such use, to draw up plots and to report at the next meeting. The members of this committee were Wilson Hutchens, Henry Brintle, Nannie Nichols, Sophronia Marshall, F.E. Marshall, Lottie Robertson and Huldah Marshall.

The committee reported a month later. It is not explicitly stated but apparently the plots were now laid out. The size of a

"space" was fixed as "five feet by ten feet square." *(sic)*. Presumably there would be only one burial per space. The charge per space was to be fifty cents, and money received in this way would go toward the purchase of the land.

Apparently the need for more space was not pressing, for although a committee consisting of C.L. Robertson, Henry Brintle, and C.C. Kallam was directed to proceed with the purchase, there is no further reference to the subject for about thirty years.[37]

Fire On High

The old meeting house was heated by two wood stoves. Percy Marshall tells how her father, James Lawrence, on Saturday would cut and haul wood for the fires, carefully selecting the special pieces for the kindling. Very early each Sabbath during the season that the stoves were in use, he went to the meetinghouse, got the fires going, came home had breakfast, dressed, and was back in time for Sunday School, which preceded the Meeting for Worship.

Later, after the addition of four Sunday School classrooms at the back of the meetinghouse, Curtis Bruner assumed the responsibility for building fires in the stoves that were installed in each of these rooms as well as the one in the main part of the frame structure.

There are now those in the membership who recall the sharp crackling sounds of burning wood that warmed the gathered worshipers during the late twenties and well into the thirties (1925-1936). They speak of the faithfulness of these men to the task they performed so well.

On one particular Sabbath in 1920 everything was in order and the Meeting was in progress, when someone smelled smoke, and it was quickly discovered that the wooden shingles on the roof had caught fire, probably due to a spark from the chimney.

A bucket brigade was quickly formed and water was obtained from nearby wells. Percy Marshall also remembers that before it was all over "Aunt Lottie" Robertson's well — about 100 yards away — was pumped dry.

Roba Simpson (at that time a young man of fifteen years)

recalls standing on a ladder made of two small pine poles on which one-by-one-inch rungs had been nailed, handing pails of water to men on the roof. He says, "Every time I moved I expected the ladder to break; but since I had chosen to stand on it, I wouldn't give up." Fortunately his faith was justified. The ladder held, the fire was put out without serious damage to the structure, and no one was injured.[38]

The minutes of the May Monthly Meeting contain the following item:

> The committee appointed to repair the roof of the church reported the work done.
>
> Lottie Marshall
> Mary Marshall — Clerks

CHAPTER III

1. Minutes, June 4, 1890
2. Minutes, July 4, 1891
3. Russell, 227
4. Fox, 35
5. Jones, 916
6. Russell, 421-419, 482-486
7. Memorial for T. Wesley Wooten, in Minutes, March, 1937
8. Minutes, Aug. 2, 1890
9. *op. cit.,* May 8, 1909
10. *op. cit.,* Aug. 7, 1907
11. Jay, 90, 91
12. Chilton, 100
13. Chilton, 100
14. *op. cit.,* 105, 108
15. Thomas Inman, manuscript describing his work as a missionary now in possession of Margaret Inman Taylor, his great niece, of White Plains Friends Meeting
16. Chilton, 106
17. Based on a letter to Margaret Taylor
18. *op. cit.,* 110-112
19. *op. cit.,* 107-108
20. *op. cit.,* 106
21. *op. cit.,* 107
22. Zella Childress
23. Memorial, 2
24. Memorial, 1
25. Memorial to T. Wesley Wooten, Minutes, March, 1937
26. Minutes, Aug., 1936
27. Minutes, July 4, 1894; May 2, 1892
28. Told by Hattie Jenkins Marshall to Hurley Simpson
29. *ibid.*
30. *Carolina Quakers,* 93
31. Russell, 472, 487
32. Stone in White Plains Cemetery

33. Told to Hurley Simpson by Bessie Maude (Simpson) Voss, Alma Robertson, and Grace Craig
34. Counted by Hurley Simpson
35. Recorded by Hurley Simpson
36. Minutes, Nov. 3, 1906; Jan. 5, 1907; Sept. 10, 1910
37. *op. cit.,* Aug. 6, 1910; Sept. 10, 1910
38. Told to Hurley Simpson by Roba Simpson, her husband

CHAPTER IV

The Middle Years 1920-1948

The period covered by this chapter extends from the decade following the end of World War I, through the depression and through most of the decade which includes the participation of the United States in World War II. It starts with a period of false optimism and unhealthy prosperity, passing into the worst economic depression, domestic and international, the world had ever seen.

There is little direct reference in the available material to either the depression or the war. The one reference to the depression is intriguing, though it gives little information:

> During the depression the meeting began to revive, for it had been at low concern *(sic)* for a few years. At times we would have a small congregation and very few at Monthly Meeting, but a few were faithful to come even during the winter months. One remembered was Sarah Brintle. She, with one or two of her children, would come with their lantern. Others who lived nearby came.[1]

As for the war, there is a reference to counseling draftees and an account of some work by the Women's Society which implies "war work."[2] The fact is that the relative scarcity of material for these years is in itself an indication that other things lay heavily on minds at that time.

The Meetinghouse

The story of the building of the first meetinghouse indicates that although it was in general solidly constructed, it was in many ways a rather primitive structure. After about twenty-five years of use, a series of improvements began. The first action was taken in 1920, when the meetinghouse "was underpinned, adding to the comfort of our members on cold, windy Sundays."[3] This indicates that the need for the "underpinning" did not grow out of any structural weakness, but from the fact that like many southern structures of that period it was not enclosed down to the ground, so the wintry winds made the floor decidedly chilly.

In 1924 the need for better space for the Sunday School was felt. Before public graded schools became available, the Meeting had sponsored a school which used the meetinghouse. When adequate public schools were available, the meetinghouse was partitioned by curtains for the various Sunday School classes. This did not prove to be a very satisfactory arrangement, and

Emanuel and Perchie Key

under the leadership of Perchie and Emanuel Key, a structure providing for four Sunday School rooms was erected at the back of the meetinghouse.[4] The committee in charge of the project consisted of R.F. Lawrence, J.J. Simpson, Vestal Taylor, Banner Brintle, C.H. Childress, and W.H. Wood. Funds were raised by donations. The Keys contributed the first fifty dollars. The committee to solicit funds was made up of E.G. Key, F.E. Marshall, C.G. Robertson, Etta Childress, Jessie Nichols, Dewey Sisk, and C.H. Childress, treasurer. Lumber was donated and members did most of the work. There were forty-nine contributors, and the total amount raised was $506.60.[5]

There was no basement until 1936, when one was dug by the Young Men's Bible Class taught by C. Gurney Robertson. Those who could not take part in the digging made a contribution of two dollars per day — the estimated amount of a day's wages at the time(!). The depression lurks in the background here, not only in the figure for wages, but in the fact that there would be a considerable number of unemployed, while those who had jobs could not dig but could afford to pay. The treasurer's report for 1936-37 indicates that eighteen members contributed work, the estimated value of which was $74.00, representing thirty-seven hours of work.[6]

The new basement was provided with a cement floor and was used for two additional Sunday School rooms. Gurney Robertson taught his Young Men's Bible Class in one of them, and his wife Alma taught a class of twelve-year-old girls in the other.[7]

In 1937, shortly before the outbreak of World War II, Lewis McFarland proposed a project involving remodeling and repairs. A committee was appointed to collect funds and oversee the project. It consisted of R.F. Lawrence, chairman, Percy Marshall, Earl Hutchens, Roscoe Childress, Margaret Taylor, Dewey Sisk and Christina Christian. Composition board was put on the walls and ceiling of the Meeting Room, and an oak floor was laid. A new tin roof replaced the old wooden shingles. Twenty men from the Meeting helped lay the floor and put on the new roof. Work must have been slowed by the war, and it was not until 1945 that the floor was reported ready for carpeting. New pews were bought to replace the old benches. These were paid for by contributions given in memory of deceased members. To fur-

ther add to the comfort of the meeting room, entrance halls were added, so that the meeting room doors no longer opened directly to the outdoors. Mr. E.W. Paddison of Mount Airy donated a coal-burning furnace which provided a hot air central heating system for the first time. Railings were added on the front steps, and a bulletin board placed on the lawn.[8]

The Cemetery

As far back as 1910 there was a concern about the prospective need for more land for the cemetery and for care of what the Meeting already had. Apparently the first need was not very pressing, for no more land was acquired for over twenty years. At least a temporary solution to the need for care was found. The plan involved placing responsibility for care of the plot on the relatives, but it apparently was not permanently successful. In 1940 the question was raised again, with the proposal to hire a caretaker. The question seems not to have been finally settled until the additional land was acquired.[9]

Up to this time the North Carolina Yearly Meeting had held the title to the land on which the meetinghouse and the cemetery were located. This policy had been generally followed for a number of years, on the principle that the Yearly Meeting was a more permanent body than a monthly meeting might be. There were, however, disadvantages, one of which emerged as plans for enlarging and upgrading the cemetery were being made. It was the general custom for cemeteries to sell not just the right to bury, but actually to deed this small piece of property to the interested party. So long as the Yearly Meeting held the title to the meeting property this could only be done by the Yearly Meeting, obviously at considerable inconvenience.

White Plains therefore requested the Yearly Meeting to transfer the title to the local meeting, so that it could give deeds to lots in the cemetery. This transfer was authorized by action taken by the Permanent Board of the Yearly Meeting on August 9, 1944. Two days later Joseph D. Cox and Horace S. Haworth, acting for the Trustees of North Carolina Yearly Meeting, passed the deed for the property to R.F. Lawrence, C.H. Childress, and C.G.

Robertson as Trustees for the White Plains Monthly Meeting.[10]

Meanwhile, earlier in the same year the Meeting had purchased additional land to which it was able to take title directly. This land was purchased from Gurney and Alma Robertson, who thereupon donated the proceeds to the Meeting as a memorial for Gurney's mother, Lottie Marshall Robertson, who had contributed so much in the way of leadership and inspiration to the White Plains Meeting.[11]

In addition in March 1944 Berta E. Marshall and her husband deeded to the Meeting a strip of land adjoining the Meeting property which made it possible to build a circle driveway from the state highway (Old 601) around the church. This gave access to the cemetery, which lay behind the meetinghouse, and it also greatly simplified the flow of traffic for attenders of the Meeting.[12]

It was now time to face the problem of providing proper permanent care for the cemetery. Here it was necessary to deal differently with the old and new portions. Plots in the old portion had been sold for insignificant sums and no money was provided for further upkeep. It was decided now to establish a Memorial Fund to which relatives and admirers could make gifts in memory of those buried in the old cemetery. The first such gift was made by James G. Marshall in loving memory of his father and mother, Merlin and Ellen Minthorn Marshall who had played such an important part in the early days of the Meeting. The income from this fund is used to pay for the care of the old cemetery.[13]

For the "new cemetery" (there is no sharp physical division between them) a different plan was adopted. Plots were still sold until 1955 at the the almost unbelievable figure of $2.00 each, but each purchaser was required to contribute $10.00 to a Trust Fund for each grave, the income from which would provide perpetual care.[14]

Pastoral Leadership

Once a meeting has adopted the pastoral system the matter of pastoral leadership becomes of great importance. During this

period the record at White Plains is not entirely clear, but it seems that not until the early thirties was there an unbroken succession of resident pastors. That this did not seriously hamper the growth of the meeting must have been due largely to the contributions of Lottie Marshall Robertson, a member of the meeting and a recorded minister of great ability and power. She was never listed as pastor, and she had many other irons in the fire, but her contribution to the vocal ministry of White Plains must have been invaluable.

Lottie Marshall Robertson
1867-1955

Lottie Marshall Robertson was born in Surry County, North Carolina, on August 27, 1867. She was a daughter of John Marion Marshall and Christina Sparger Marshall. In spite of the tragic era in which she grew up, during the dark days of Reconstruction when life at its best was filled with many frustrations, she was a happy person. Very early she developed two great interests — religion and education — and all her life these same concerns seemed to be uppermost in her mind.

At the age of eighteen she became a school teacher. She was a leader in the group that raised funds to set up the first public graded school at White Plains. Through her continued interest and influence, this community secured Northern Educational Funds each spring to supplement the costs of the short term provided by the graded school, thus making it possible to add six weeks additional schooling each year for Friends.

When she was twenty-two she was appointed postmistress at White Plains, and she kept this office until she retired at the age of seventy. Throughout her life she was a leader in numerous civic undertakings. Francis Anscombe gives a vivid description of her as she appeared to him:

> No record of Quakerism in North Carolina would be complete without special reference to Lottie Marshall Robertson of White Plains. Possessed of great natural endowments, a born leader, striking and handsome in appearance, she possessed authority tempered by Christlike grace. Such a person would be an adornment to any community.[15]

Lottie Marshall Robertson

Lottie Marshall Robertson was Surry County's first woman minister. One of her early experiences was to act as clerk for the day at the first gathering in the 1890's of Surry Quarterly Meeting. She was named assistant clerk at the first session of White Plains Monthly Meeting when she was twenty-three years of age. Though she was never listed as Pastor she was the mainstay of the Meeting when it was without one. She conducted most of the funerals.

Yet while much of her ministry and service was concentrated on her home meeting, the effect of her personality and her unselfish service was felt in many other meetings.

Among the meetings she helped to foster were Mount Airy, Pilot Mountain, Westfield, and Pine Hill. Both Union Hill Meeting and Ararat Meeting also stand as monuments to her missionary zeal. She gave her talented assistance to the Blue Ridge Mission, making her trips by the narrow gauge Railroad which ran from Mount Airy to the Blue Ridge Mountains.

Aside from her work as a religious, educational, and civic leader, she found time to be a model mother. In December, 1890, at the age of twenty-three, she married Charles L. Robertson, a pioneer buggy manufacturer. Together they established a fine Christian home. They had seven children — five sons and two daughters. Her loving husband died in 1911.

While rearing this family, it is said of her:

> Lottie Robertson's spirit was never bogged down by hundreds of trivial household duties that so often creep in to destroy the finer points of life. In her schedule there was always time for ministering to the discouraged, or to those who were sick or dying. She always found time to attend Monthly, Quarterly, and Yearly Meeting — in fact Yearly Meeting was set aside as her vacation each year, and her children looked forward eagerly to preparing their mother for this happy occasion. In the early days, before the advent of the automobile, she drove to High Point in a wagon — all the way from White Plains — for Yearly Meeting.

Her interest in education led her to see that each one of her children attended Guilford College. All of them became leaders and made contributions of importance to the communities where they lived.

One of Lottie Marshall Robertson's concerns was temperance. She was a charter member of the Mount Airy Chapter of the Women's Christian Temperance Union, and she was proud to wear the white ribbon. She took a bold stand for the passage of the Eighteenth Amendment, even training young people for public programs, parades and rallies to influence voters.

Late in life illness wrecked her frail body, but her spirit was always strong. Her interest in the spiritual life of people continued. The Society of Friends and its outreach always seemed to be kept in mind. Although her failing eyesight made reading of the Bible difficult, she had such a treasure house of quotations from the Bible in her mind that reading was not necessary. She

could recite passage after passage to suit all problems that came her way. She also knew all the old hymns by heart, and got a real joy out of singing them to her family and friends.

In August, 1955, she celebrated her eighty-eighth birthday. The occasion was suitably marked by the community at White Plains, and received wide notice in the press.

Lottie Marshall Robertson died early in the morning on December 19, 1955, and on December twenty-first, "A great concourse of Friends and neighbors" gathered to pay her tribute. It is said that while a spirit of sorrow at the passing of "Aunt Lottie" (as she was familiarly known) hovered over the reverent crowd, "a spirit of love and thanksgiving seemed uppermost in their hearts for the great-hearted soul who had been given to inspire and lead them for so many fruitful years."[16]

Pastors

Among those listed as Pastors two stand out for the special quality of their service. These are J. Waldo Woody and Lewis McFarland.

J. Waldo Woody
1879-1961

J. Waldo Woody was born in Oskaloosa, Iowa, on March 18, 1879. He was the son of Professor John W. Woody and his wife Mary C. Woody, a Friends minister. At the time J. Waldo was born, his father was the president of Penn College in Oskaloosa. In 1880 his father moved the family to North Carolina, where he became a teacher in New Garden Boarding School and later a member of the first faculty at Guilford College.

J. Waldo Woody therefore spent his early life in the New Garden community, and graduated from Guilford College in 1901. He went on to do graduate work at Princeton, and later studied at Union Theological Seminary in Richmond, Virginia, from which he received both the B.D. and the D.D. degrees.

His first pastoral work was at Blue River Meeting in Indiana, where he spent a great part of one summer bicycling over that state, promoting his concern for Christian Missions. He orga-

J. Waldo Woody

nized and established the Knoxville, Tennessee Friends Meeting in 1908. In 1910 he married Eva Terrell of New Vienna, Ohio, a Missionary who had recently returned from service in Cuba. They had one daughter, Mary Edith Woody Hinshaw. For seven years Waldo Woody was professor of Biblical Literature at Wilmington College, Ohio. The family moved to North Carolina in 1919. Eva Terrell Woody died in 1930. Later Waldo Woody married Lutie Alexander in 1935, while he was serving as pastor at White Plains.

Waldo Woody served as pastor in thirteen meetings in North Carolina Yearly Meeting — in all of the eight Quarters. At ten of these Meetings, Lutie Woody was his helpmate, herself an enthusiastic and energetic worker. White Plains Friends were particularly appreciative of his help in their development, although he served as full-time pastor there for only two years, July 1934 to July 1936.

A pastoral report made to the White Plains Monthly Meeting

in 1935 gives an interesting picture of what must have been a typical year's activity:

> Preached 26 sermons, conducted four prayer meetings and made eight talks at monthly meeting.
> Made 313 Pastoral visits and attended 58 committee meetings.
> Told eighteen stories to children.
> Conducted five funerals.
> Preached seven additional sermons elsewhere in Quarterly Meetings.
> Taught a Sunday School Class every Sunday and assisted with Christian Endeavor.
> At a revival in 1934 there were 29 conversions and renewals and six applied for membership.
> In 1935 at a revival there were 10 conversions and renewals and five applications for membership.

Waldo Woody put great emphasis on careful scholarship and academic training.

> Throughout more than half a century of ministry, which was always a teaching ministry, he exemplified his faith, which was discovered first in his own religious experience, and enriched by years of devoted study. He gave untiring service to students, ministers and Friends in many life situations.[17]

J. Waldo Woody died in 1961.

Lewis McFarland
1877-1947

Lewis McFarland was born on June 4, 1877, in Miami County, Indiana. He wrote in his old age, "Home was a log cabin of two rooms, with a lean-to in back." After his mother's death when he was twelve years old, he went to live with an aunt in Amboy. At an early age he worked with a cousin in his business, and he says that this was where he learned "the values of honesty and fairness."

In 1898 he was married to Pearl Thurston of Amboy. She was a Friend, and very soon thereafter he became interested in Friends and became one himself. He and his wife next spent a year in religious and educational service among the Iowa Indians of Oklahoma. Then they moved to Kansas, where he was pastor at both Clark and Lowell; and after that to Illinois. From there they came into Western Yearly Meeting in Indiana, serving

Lewis McFarland

meetings at both Carmel and New London.

In 1912, the High Point Friends of North Carolina Yearly Meeting invited Lewis McFarland to become their pastor. After service for three years in this capacity, the North Carolina Yearly Meeting selected him as Evangelistic Superintendent. With this work, a twenty-year period from 1916 to 1935 was filled with much fruitful activity. One of the ministers says he encouraged all ministers, both men and women, and a very large number began their ministry with his help. One of them says: "We love him as we would love a spiritual father . . . so many times he has come to us with just the right words to help us out of a difficulty." He was keenly interested and alert concerning the needs of all the meetings in the Yearly Meeting. His intense interest in evangelism was contagious.

During his twenty years as Superintendent of the Yearly Meeting he conducted over 200 revivals. The record of his activities in 1928 gives an indication of the nature and scope of his work. In

that particular year he visited 124 churches and 134 families, held 315 church conferences, and preached 124 times. He drove a total of 16,310 miles. A physical breakdown necessitated his giving up the superintendency, and he moved from High Point to his farm in Alamance County for a much needed rest. His next active work was serving as pastor at Cane Creek and Spring Meetings near his home.

In 1936 he moved to Surry Quarter. He settled in White Plains and became part-time pastor of this meeting, serving also at various times in the nearby meetings at Westfield, Pilot Mountain, and at Harmony Grove in Yadkin Quarter. Under his able direction and active helpfulness, the meetinghouses at both White Plains and Westfield were remodeled and modernized.

From July 1944 until his death in 1947, he gave full-time service to the White Plains Meeting, where he kept in close touch with the members and shared their joys and sorrows. At the time of his death he was making plans to make the work at White Plains more effective than ever.

Lewis McFarland was a great lover of children and made friends with them. Most of the children (and many adults) referred to him as "Uncle Mac." Once each year he had a Children's Day service at the meetinghouse, which the children greatly enjoyed.

One mother tells how her small girl was so devoted to "Uncle Mac," who always urged parents to bring their children to the meeting for worship, that she was very eager to sit in the front near the pulpit, facing the gathered worshipers during the service. Her mother was concerned, and took her to sit with her. When Lewis McFarland visited the family, he asked the mother to allow her daughter this privilege if it meant so much to her. On the following Sunday, the mother did so, and the small girl sat quietly and attentively. On the way out of meeting, she was heard to say in her sweet, childish voice, "Now you see, Mother, it was just as I said, 'Uncle Mac really did need me'."

Lewis McFarland felt a great responsibility for and interest in the teenage group, always encouraging them to use their time and talents in the right way. He was especially helpful in the Christian Endeavor program. His great concern was to see some of the young people enter the ministry, for he sensed this great

need and what it would mean in future years.

Among the young people whom Lewis McFarland particularly assisted were the draftees in World War II, with whom he kept in touch and encouraged to be true to their Christian ideals and beliefs.

Next to the work of the church, the public school held his interest. For twelve successive seasons he was present at the opening of the White Plains School and gave greatly appreciated messages to the children.

When he died in 1947, not only White Plains Meeting but the community and the entire Yearly Meeting missed his inspiring presence. The wonderful Christian life that he lived among the people of North Carolina remains an inspiration to all who knew him.[18]

Music in Worship

The traditional Quaker meeting for worship had no place for hymn singing and organ music.

"The opposition to music in meetings for worship had a solid ground. The whole method of worship maintained by Friends called for hush and silence and other similar ways of unifying the group. They felt music and singing to be an interruption. They wanted the soul to be utterly free to come in its own undisturbed way directly into relation and contact with the living Spirit, and they had a natural fear that any form of music would quickly become artificial, external, and so be a hindrance rather than a help to vital worship."[19]

As this type of meeting gave way among Friends to something more like a typical Protestant "service" centered around a Gospel message (usually prepared in advance) delivered by the pastor, the old attitude to music persisted for a while, simply from force of habit. But with the shift from the old conception of the nature of worship it was not long before some Friends began to question the barring of music, appealing, for example, to such passages in the *New Testament* as James 5:13, "Is any of you cheerful? Let him sing praise," or Acts 16:25, "About midnight Paul and Silas were praying and singing hymns to God."[20]

Along with such arguments went the practical point of the emotional impact music may have. When we recall the evangelistic emphasis of the preaching and the role that an appeal to the emotions has in such preaching it was inevitable that the old attitude to music could not survive.

It is said that the first breakthrough came in the Sunday School. This would be natural, since the Sunday School could not be based on silence, and the change would not be so radical. But it is hardly unusual. The first evangelistic meetings were often in the evening and not under Friends auspices. Actually the singing represented no more radical break with tradition than the preaching. These changes did not take place without much pain and searchings of heart in White Plains or elsewhere.

Music was introduced into the White Plains Meeting for Worship sometime in the 1920's. The first musical instrument was an old treadle organ. This was soon replaced by a piano, and in 1925 a committee consisting of T. Wesley Wooten, James Lawrence, Paul Allred, Sr., and C. Gurney Robertson, reported that they had purchased a suitable piano for the sum of $250. The money was raised by the Women's Missionary Society (whose president was Maude Sisk) by means of various fund raising projects, and a canvass of members and friends of the Meeting. The first pianists were Kate Presnell and Nina Robertson Miller .[21]

Christian Education

Records for this period also are missing. We have one list of Sunday School members from about 1935.[22] At that time there were 215 members in eight classes. This is more than double the number of names on a somewhat similar list from 1901 to 1902.[23]

Further evidence of the growth of the Sunday School is found in the need for more classrooms, already mentioned as met by a building at the rear of the meetinghouse and the excavation of the basement.

The lesson materials used in the Sunday School were the *Penn Quarterlies* published by the Board of Publications of the Five

Years Meeting. These lessons were based on study of the Bible. For a number of years these were published jointly with several other denominations, with a special cover, and other lessons in place of those dealing with baptism and the Lord's Supper.[24]

The most important development in this period was the introduction of the Daily Vacation Bible School. In 1926 Inez Beebe Perisho of New Garden Meeting trained for these schools thirteen teachers who were sent out to various meetings which lacked adequate leadership. Probably in that year, or if not, then soon after, White Plains adopted this feature, which has continued to the present day.[25]

Missions

During these years the missionary spirit which was so prominent in the early days of the meeting seems largely to have died out. There are no further records of minutes liberating individuals for such service. It is true that the involvement of White Plains in the setting up of meetings at Ararat and Ivey Hill, mentioned in the last chapter, continues in this period.

There is only one new attempt of this kind, at Raven Rock, beginning about 1932. While there is no specific information about the beginning it is a reasonable conjecture that Lottie Robertson had a hand in it. We do know that in August 1938, Lewis McFarland presented his concern with respect to Raven Rock Indulged Meeting and its needs. Surry Quarterly Meeting requested that White Plains Friends assume the responsibility for these Friends, and C. Hasting Childress, Lewis McFarland, and C. Gurney Robertson were asked to be in charge of assessing the needs and providing the necessary leadership.

Fifteen names for membership in this meeting were presented by Hobart King, who gave a report on the work and progress of Raven Rock Friends. Hobart and Ethel King were united by certificates, while those who came by request were Ida Smith, Refa Smith, Perlie Smith, Alpha Smith, Louise Jessup, Ada King, John King, Vester King and Hallie King. Associate members were Ethel May King and Josephine Jessup. Glenn Jessup was a sojourning member.

Girls at Camp Singletary, 1939

On 8th month, 5th, 1939, the clerk was directed to give Lewis McFarland a minute of authority and privilege to collect funds to finish the work on the little meetinghouse at Raven Rock. C. Gurney Robertson served as treasurer for this fund. Among those providing pastoral service on a volunteer basis were Lottie Robertson and Herbert Jenkins. The latter went regularly on the fourth Sunday of the month.

However, these efforts bore little fruit. Because of the location, combined with bad weather and worse roads, no permanent meeting was established. [26]

One missionary effort of which we catch a glimpse has to do with the American Indians. From colonial days on, relations between Friends and Indians have been unique. From the very beginning, Friends treated the Indians as human beings with the same feelings and the same rights as white men, with the result that the Indians, even beyond the area of direct contact with Friends, trusted them.

This is not the place for a history of Friends' relations with the Indians, or of the white men's treatment of the Indians. It will be

sufficient to say that on two occasions — under President Grant and President Hoover — Friends had an opportunity to work towards a more enlightened policy. Unfortunately Grant's successors went back to the old ways. When Hoover was president he appointed Charles J. Rhoads as Commissioner of Indian Affairs and J. Henry Scattergood as Assistant Commissioner. These members from Philadelphia were able to make Friends influence a significant factor in Indian affairs.[27]

Meanwhile Friends had developed a mission to Indians which resulted in the formation of several monthly meetings, and we catch a glimpse of interest at White Plains in these Indians. The first record is in the minute of 1901 already referred to, releasing J. Addison Griffiths and his wife for work among the Oklahoma Indians.

At White Plains each year during the thirties there was a "Buffalo Hunt." The buffalos that were rounded up by Sam Frye, the Sunday School Superintendent, were buffalo nickels for the benefit of Indian children in Oklahoma. (It should not be forgotten that the buffalo nickels had an Indian head on the other side.) Somewhat later, in 1942, Dorothy Pitman of Richmond, Indiana, who had served as a missionary to the Oklahoma Indians, was the speaker at a well attended public meeting one Sunday evening, under the auspices of the White Plains Meeting.[28]

On one occasion, in the 1940's at a meeting of the Lottie Robertson Missionary Circle, Percy Marshall gave a talk on "Tennessee Mountain Mission of Friends."[29]

Of course, when one speaks of "missions" we generally think of "Foreign Missions." From the days of George Fox on, Friends traveled to the ends of the earth to "publish truth," as they would have put it. These, however, were largely individual concerns. In those days, no one was "sent out" by a mission board. The change came about for Friends beginning about 1840. The new attitude was one of the results of the evangelistic emphasis which brought most American Friends over to a pastoral system. Among American Friends the first Foreign Missionary Society was formed in Indiana in 1870.[30] In White Plains the support of foreign missions has been a special concern of the women's organization, to which we now turn.

The Women's Organization

The women's organization has undergone several name changes. Until the most recent change in 1973 the name of the White Plains organization always included the words "Missionary Society" or "Missionary Union."[31] In trying to trace interest in foreign missions we find ourselves in a frustrating situation. Records prior to 1960 have been lost, so that details of support for missions are not available. But the feeling of members today is that the Meeting has always been generous in its support. At present the November project is a Thank Offering for Missions, and this seems to have extended well into the past.

It may seem ironical that the things which stand out in the memories of the members seem to have little to do with the primary purpose of the organization. What one remembers is what one is personally involved in, especially if it is something unusual.

One event which seems to have left particularly vivid memories was a Christmas banquet in 1938. The membership was divided into two groups, the "Reds" and the "Blues," with the Blues acting as hostesses and serving the banquet, and the Reds being the guests. The division suggests that another occasion was contemplated, with roles of hostesses and guests reversed, but if such was held we have no record of it.

About fifty members were present to enjoy the program. It was opened with the singing of "Silent Night"; Zella Allred, leader of the Blues, welcomed the guests; there was a response by Dulcie Epperson, leader of the Reds; Zella Childress read a poem; this was followed by a vocal solo by Katherine Patrick; Pearl Chilton told a story; Madge Badgett offered two piano solos; and this part of the program came to a close with a poem by Stella Marshall and a story by Laura Dobbins. The final event was a three course dinner served by the Blues. [32]

One subject which was of special concern to the members over a period of years was "Stewardship." In 1938, when Percy Marshall was president, Zella Childress gave a talk on this subject.

Five years later there was a more elaborate program. The report of it from the *Mount Airy Times* is as follows:

The Lottie Robertson Missionary Society met in the home of Mrs.

Ernest Chilton. Mrs. Lewis McFarland conducted the devotional. Mrs. P.N. Taylor reported on stewardship in the home; Mrs. L.C. Patterson on stewardship of serving; Mrs. Fox Lawrence on stewardship of money; and Mrs. Ernest Chilton on stewardship of the Gospel.[33]

By this time the United States was involved in the war. One project much appreciated by those serving in the armed forces (there seem to have been very few conscientious objectors from the White Plains Meeting) involved sending the Mount Airy newspapers to them. Fred Hutchens wrote a letter "expressing thanks for sending these papers to him and other boys of the community in the service." Arnold Draughn, home on furlough, also took the trouble to express his thanks in person.[34]

On one occasion about this time, the Welfare chairman reported on a project sponsored by the Society in which cushions and quilts were being made for sale later in support of the work of this committee.[35]

Youth Activities

The Christian Endeavor Society continued to meet regularly on Sunday at eight o'clock in the evening during this period, although its activities beyond the local meeting must have been curtailed during the war. During the nineteen thirties two members were remembered for outstanding work with this group. During the pastorate of her father, Herbert Reynolds, Mary Reynolds Starbuck was adult leader of the group. She was followed by Pansy Shore who also made a deep impression on the participants. Lewis McFarland became part-time pastor in 1937 and full-time from July 1944 till his death in 1947. He was especially concerned for the teenage group.[36] It is interesting to note that during the period this seemed to be the only Youth Group in the community, and a number of young people from the other churches attended the White Plains Friends Christian Endeavor meeting. [37]

One successful activity was a camping program extending over several summers. For example, in 1938 Glenn Robertson was one of seven leaders at Camp Perquimans near Hertford.

In 1939 there was a conference of Young Friends at Camp Singletary, near Elizabethtown in Bladen County, attended by 130 young people from over the Yearly Meeting. Those attending from White Plains were Helen Dobbins, Bertie Robertson, Nancy Miller, Peggy Taylor and Glenn Robertson. The week's program included study, craft workshops, relaxation and Christian fellowship.[38]

A little later Georgia Nichols, daughter of George and Jesse Nichols, attended a National Christian Endeavor Conference of Friends at Barnesville, Ohio. She was one of a group of eleven young North Carolina Quakers who traveled together to the meeting.[39]

A number of ice cream suppers were sponsored by members of the Christian Endeavor Society. They were held on the meetinghouse lawn. Proceeds were usually given to some special project. In one case the profits were donated to the Yearly Meeting's "Aged Ministers Fund," whose treasurer at the time was Gurney Robertson.[40]

During the early 1940's there was a group of girls of high school age known as the Quakerettes. Their motto was: "Every girl a spiritual center, radiating the Master's purpose in her home, daily life, and church." In 1941-42 the President, was Genevieve Davis Hutchens; Vice President, Bernelle Venable; Secretary, Peggy Taylor. Margaret Taylor was the Advisor. Other members were Lucille Brintle, Allyne Marshall, Mary Ruth Venable, Lounell Venable, Katherine Venable, Bernell Venable, Marian Johnson, Connie Nichols, Bertie Nichols, Marie Nichols, Leona Simmons, Marlene Simmons, Jane Simmons, Louise Hutchens, Sophronia Marshall, Mary Marshall, Annabelle Clement, Bertie Robertson, Frances Allred, Elizabeth Allred and Mildred Dobbins Miller.

A February Program reads as follows:

Hostesses: Sophronia and Mary Marshall
Devotional: Titus 2:11-14
Program: Elizabeth Allred
Topic: "What can the White Plains Quakerette Missionary Society do to improve our community spiritually, socially, and morally?
Business: [41]
Social:

CHAPTER IV

1. From a notation of C.G. Robertson
2. Robertson, 8
3. *op. cit.*, 7
4. *op. cit.*, 7
5. From a list loaned by Dewey Sisk
6. Treasurer's Report, 1936-1937, furnished by Alma Robertson
7. Alma Robertson
8. Robertson, 8, Minutes, April 4, 1944
9. Report of Cemetery Committee, C.G. Robertson, Chairman Aug. 14, 1955
10. North Carolina Yearly Meeting Permanent Board Meeting, Minutes, Aug. 9, 1944
11. Alma Robertson
12. Deed, North Carolina, Surry County, March 1944, 295
13. Report of Cemetery Committee, Aug. 14, 1955
14. *ibid.*
15. Anscombe, 354
16. This account is based on White Plains Memorial Minutes, July 4, 1956, by Bessie M. (Simpson) Voss
17. This account is based on White Plains Memorial for J. Waldo Woody
18. Based on an incomplete manuscript autobiography in North Carolina Friends Historical Collection at Guilford College, and on White Plains Memorial for Lewis McFarland, by Bessie M. (Simpson) Voss, Margaret I. Taylor and Pearl H. Chilton.
19. Jones, 192
20. *op. cit.*, 911
21. Minutes, June 4, 1925, Percy Marshall
22. This date is inferred from a list bearing this date. The date is scratched out, but must be correct within a year, as it bears the name of Waldo Woody's daughter, Mary Edith. The term of his service was from July 1934 to July 1936.
23. Alma Robertson
24. Bessie M. (Simpson) Voss and Percy Marshall; Russell, 470 note
25. North Carolina Yearly Meeting Minutes, 1925, 34
26. Minutes, Vol. II, 175 and 184
27. Russell, 465-466, 468
28. Yearly Meeting Minutes, 1957, 36; Sam Frye; *Mount Airy Times*, April 13, 1942
29. *Mount Airy Times*, February 19, 1943
30. Russell, 435, 439
31. Records of the White Plains Women's Missionary Society
32. *Mount Airy Times*, December, 1938
33. *Mount Airy Times*, March 19, 1945
34. *Mount Airy Times*, February 19, 1943
35. *ibid.*
36. Memorial to Lewis McFarland
37. Mabel Nichols, *Mount Airy Times*, July 7, 1937
38. *Carolina Quakers*, 85, and *Mount Airy Times*, July 9, 1939
39. *Mount Airy Times*, August 4, 1939
40. *Mount Airy Times*, August, 1946
41. Bertie Badgett and Nan Davis

CHAPTER V

The Later Years 1948-1982

The Meeting Property

Improvements To The Old Meetinghouse

Improvements continued to be made on the church property. Little could be done during the war years, but once the war was over and things settled down, efforts were resumed to make the meetinghouse more comfortable and attractive.

In 1946 the old seats were replaced by church pews. The money to pay for these was raised by memorial gifts, and the name of the person memorialized was placed on the end of each pew.[1]

A few years later, in 1950, a new furnace with an oil burner was installed. The money for this was raised by the Lewis McFarland Sunday School Class. They held ice-cream suppers on the church lawn, and fellowship meals were prepared and served at the White Plains High School cafeteria.[2]

The Parsonage

For many years the White Plains Meeting had no parsonage. In the early days pastoral services were often provided by members of the Meeting. When pastors were obtained from other sources, there always seemed to be some house vacant which could be rented, or rooms could be found in some member's home.[3]

Finally, the feeling grew that the Meeting should have a proper parsonage, and in 1949 construction was begun on land belonging to the Meeting and lying directly to the south of the meetinghouse.[4] The parsonage was completed in 1950.

To avoid the burden of a large mortgage it was decided to have the building constructed by members of the Meeting. The principal builders were Herbert Lawrence and Spencer Marshall, under the supervision of Robert Lawrence, a retired contractor. Various other members of the Meeting also assisted. The total cost was $10,000.[5]

The parsonage is an attractive two-storied frame cottage, with a chimney on the north side and another in the center, three outside entrances, a small porch at the entranceway into the living room, and a larger back porch. The interior has a living room with a fireplace and mantel, two bedrooms, a small kitchen, a dining room and a bathroom on the first floor. There is a full basement.[6]

The flight of stairs in the living room leads to a second story. This was not finished originally. During John Pipkin's ministry, Sam Frye and Bernie Hall did some remodeling, including the addition of two bedrooms and a half-bath on the second floor.[7]

The parsonage in 1982

Other improvements have been made from time to time. A carport was added, and the back porch was enclosed for convenience and now serves as a utility room. A new washer and dryer were installed in this room.[8]

The upkeep and improvement of the parsonage has been a particular concern of the United Society of Friends Women. From 1969 to 1977 they expended nearly a thousand dollars for this purpose.[9]

One story about the project will long be remembered and repeated. It was told by Bessie M. (Simpson) Voss, Clerk of the Meeting, who really was Uncle Bob Lawrence's niece. On her way to the Post Office (which was just across the street from the parsonage) she stopped by to see the latest progess and to discuss the matter of funds, which were running short. She continued on her way and picked up the mail. In it she found a letter from former President Herbert Hoover including a check for $100 for the project in memory of his aunt, Ellen Minthorn Marshall, an early member and minister. Bessie Maude darted across the street, waving the check. Uncle Bob took the check, stared at it, and exclaimed, "How lucky, I just drove my last nail and had no money to buy any more. Now the hammering can go on a little longer."

The New Meetinghouse

By the middle of the century the old Meetinghouse, built in 1885 and improved from time to time in intervening years, had come to seem crowded and inadequate. In 1955 under the leadership of Willie Frye, the pastor, a five year fund-raising project was launched. The campaign was continued under his successor, Fred Morgan, pastor from 1956 to 1959. In 1959, John Pipkin became pastor. Under his leadership an every member canvass, calling for planned giving over the next several years, was conducted with encouraging results.[10]

One especially notable gift was received from Walter and Laura Dobbins. The Dobbins family, residents of Florida, had visited in White Plains and attended meeting for worship on May 31, 1959, when they learned of the plans for the new building. On their return home, they sent a check for $1,000 as a contribution to the building fund in memory of T. Wesley Wooten and

his daughter, who were respectively, Walter's grandfather and his mother.[11] Another notable gift was a check for $200 from Herbert Hoover.[12]

A building committee was appointed, with Gaston Christian as chairman, and this committee worked diligently from the planning stage to the completion of the building. The Meeting was most fortunate in having as a member (non-resident), William Venable, an architect. He donated his services, and on the basis of preliminary sketches by John Pipkin, provided a complete set of architect's drawings from which the meetinghouse was constructed.[13] The contract for the building was awarded to Alfred Cox of the Mount Airy Friends Meeting.[14]

It was decided to erect the new building on the site of the old one. It must have been in many ways a hard decision to make, as they remembered all that the old building had meant — the devoted labor that had gone into it and the religious experiences there. But the decision was made, and on Sunday, February 21, 1960, the last service was held in it. The demolition of the old building began on April 1.[15]

While the new building was under construction permission was obtained from the Surry County Board of Education to hold the weekly meeting for worship in the cafeteria of the White Plains School, where the simple furnishings needed for a Friends Meeting could easily be arranged. The nominal sum of $2.00 per meeting was charged.[16]

Completion took about a year from the beginning of the excavation, but the main meeting room was available for use for the first time on March 12, 1961.[17]

Three weeks later, on April 1, the new building was completely finished, and on the following day, Easter Sunday, the cornerstone was laid. Present on the occasion were Friends from all over the Yearly Meeting. The cornerstone itself was a gift from the Colonial Granite Company of Mount Airy.[18]

As is the custom, various articles were deposited in the cornerstone by Gaston Christian, Chairman of the Building Committee. There were presented by officers and members of the meeting: Bob Lawrence, a photograph of the old meetinghouse; Bessie Maude (Simpson) Voss, a history of the Meeting; Hurley Simpson, Recording Clerk, interesting extracts from meeting

for business. The pastor provided Sunday bulletins of special interest; A.W. Venable, father of the architect (who could not be present), blueprints signed by the Building Committee and the contractor; Percy Marshall, Clerk of Ministry and Counsel, a list of the Elders; Sam Frye, Superintendent of the Sunday School, a list of Sunday School teachers; and Bertie Cooper, Chairman of Christian Education, a list of the Sunday School literature in current use.

Alma Robertson, President of the United Society of Friends Women, gave a list of the society's officers; Bernie Hall, secretary-treasurer of Quaker Men, a roll of their members; Linda D. Faw, clerk of the Friends Youth Fellowship, their membership roll; and Rose Ann Pipkin, the minister's daughter, contributed snapshots of the day's congregation.[19]

The members of the Meeting were well pleased with their meetinghouse, as appears in the letter received from William Venable, the architect:

March 29, 1961

Dear Mr. Pipkin,

I sincerely regret that I will be unable to be present for the cornerstone laying on Easter Sunday . . .

I am very happy that you and the members of the church are pleased with the design and the function of the building. It gives me deep personal satisfaction to contribute toward the rebuilding of a wonderful church. Also I would like to express to the church and its people my thanks for the guidance, training, and encouragement I received during my childhood. This Church will always by my Church and the town will always be my hometown.

Sincerely yours,
(Signed) W.F. (Bill) Venable

Gleaming white columns greet those who approach the building. The structure has brick exterior over cinder block walls. The main portion of the Meetinghouse is an auditorium measuring sixty-six by thirty-eight feet, seating approximately 200 people. It is lighted by fixtures suspended from the ceiling, with indirect lighting for the choir located behind the minister.

Just to the right as one enters there is a room containing portraits of Vestal Hutchens, Christina Sparger Marshall, and a painting of the old Meetinghouse, as well as a record of memorial gifts.

White Plains Friends, 1982

White Plains Meeting House, 1982

At the front of the auditorium is a raised platform, at the center of which is a reading desk. Behind this is a "facing bench" for the minister, elders, or other participants in the service. Behind the bench is a low wall in front of the choir. On the main floor just below the reading desk is a table on which flowers are placed, usually arranged now by Lola Frye, chairman of the flower committee.

Attached to the rear is a two-story educational plant with basement and two stories. This building contains eleven classrooms, three of which have an additional function. One contains a library, another a nursery, while the third serves as a conference room for small groups. This room is named in honor of T. Wesley Wooten, the first pastor of the Meeting.

The upper level of this building was carefully floored with the same oak flooring which was added to the old meetinghouse about 1938.

In addition to the classrooms the building also contains the pastor's study. When the reporter for *The Mount Airy News* was being told about the study by John Pipkin, John said, "I can hardly wait to get into it."

The basement contains a large fellowship hall which can seat nearly 200 people. There is a well-equipped kitchen, in addition to rest rooms, storage closets and a furnace room.[20]

Twenty years of use have justified the thought, care, and devotion that went into the planning and the construction of this building.

Recent Improvements

During recent years, new needs have developed which have been met in various ways. On the outside of the building a floodlight has been installed which illuminates the front in a pleasant manner. An attractive bulletin board has been installed on the lawn. Central front steps making possible a direct entrance and exit to the auditorium were added.[21]

Inside, the auditorium, choir loft and pastor's study have been air conditioned.[22] Carpet has been laid in the vestibule, the Memorial Room, the front stairs leading down to the fellowship hall, and in the auditorium. In a special project, funds were raised by the Youth Fellowship to provide cushions for the

pews.[23]

There are, of course, no stained glass windows in the usual Friends meetinghouse, and so at times the clear glass windows on the south side let in an uncomfortable amount of light. To remedy this, shutters in keeping with the simplicity of the building have been installed (on both sides, for symmetry).

Cemetery

In 1966 cemetery lots were still being sold at $2.00 each. At that time it was decided to raise the price to $25.00 for members and $50.00 for non-members.[24] Two-fifths of the purchase price was put into a trust fund, the proceeds of which were to be used for upkeep. The trust fund from 1911 to 1917 amounted to about $15.00; its present value is about $15,000.[25]

The most recent improvement is the paving of a driveway encircling the cemetery. This was authorized in the fall of 1979. The cost was met by donations from members and friends of the Meeting. Madge York, Nan Davis, Joanne Brintle and Lela Gibson served as the committee to raise the money. The total amount was raised in less than four months.

The Meeting For Worship And Other Services

The Meeting for Worship does not have a fixed format. It normally includes a musical prelude, a choral call to worship, a welcome and announcements, two or three hymns, an offering, music from the choir, and Scripture reading, often read in unison by the Meeting. There is a period, usually brief, of "communion after the manner of Friends" — beginning in silence, which may or may not be broken by one or more brief messages. The order of these events is not rigidly fixed. They may be added to or subtracted from on special occasions. There is regularly a sermon by the pastor, followed by a hymn, and the Meeting is brought to a close by a prayer and a choral response. The Meeting is led regularly by the pastor, usually with an elder who announces the hymns, leads the Scripture reading, and often gives the closing prayer.

The Meeting nursery

During meeting for worship the younger children are provided for in the nursery. This has been in charge of Marie Nichols, assisted by her niece, Lisa Nichols, who have volunteered for this service.

From time to time, the Meeting is in charge of special groups. Services have been participated in by Sunday School classes, adult classes and Quaker Men. Special occasions are recognized by special programs. There is always a Christmas Program presented by the Christian Education Committee. Other occasions are Baby Day, which helps to fill the gap left by Friends rejection of baptism as an outward rite, Education Sunday, and Homecoming. Thanksgiving is celebrated with a worship service held in connection with a dinner on the evening before Thanksgiving Day.

In addition to the regular Meeting for Worship on Sundays, there is an annual "week of renewal" — a successor to the old-fashioned revival. The Meeting also participates in the "Chain of Prayer" running from January first to Easter, in which various Friends Meetings in the Friends United Meeting volunteer to keep the Meetinghouse open for one twenty-four hour period.

During this time members of the Meeting, either singly or in a group, agree to be present for half an hour of prayer. If there is no lapse, there will be prayer continuously during the whole period. A Prayer group meets regularly on Thursday morning.

Pastoral Service

Following the death of Lewis McFarland the Meeting has been served by an almost unbroken series of pastors. There were only two exceptions: following the sudden death of Bascom Rollins in February, 1963, and following the resignation of Frederic Chase in February, 1977. In each of these cases the Meeting depended on supplies until the beginning of the next church year in July.

Those serving were: Luther McPherson (the first pastor to occupy the new parsonage), 1948-1950; John Permar, 1950-1953; Willie Frye, under whom the plan to build a new Meeting-house got under way. 1953-1956; Fred Morgan, under whom preparations were carried on, 1956-1959; John Pipkin, under whom the new building was constructed, 1959-1963 (he left to join the Religion Faculty at Guilford College); Bascom Rollins, 1963 — February, 1964; Herbert Kimball, 1964-1966; Millard Jones, 1966-1975; Frederic Chase, 1975 — February, 1977; James Reinhardt, 1977 — September, 1981; David Hobson began his ministry in July, 1982.

Music

The Organ

For many years after the introduction of music into the Meeting for Worship, the piano purchased about 1925 provided the instrumental background. About 1958, the Meeting received the gift of a Hammond organ from James and Addeene Marshall. This gift was in memory of James' mother, Ellen Minthorn Marshall. In giving it the Marshalls wrote:

> It is with great joy and thankfulness that we present this organ to the Friends Church of White Plains at this Christmas season.
>
> As Ellen Minthorn Marshall gave of herself in service through the

spoken word, we trust this organ through its golden tones will have a part in giving joy, happiness, and service to this church.

Music is everywhere. It is a universal language and is the most powerful medium for the expression of man's emotion. It gives

Madge Rollins at the new organ, 1958

soul to the universe, wings to the mind, gaiety and life to everything. It is the essence of order and leads to all that is good, just and beautiful.

The speech of dedication was made by Gurney Robertson, the nephew of Merlin Marshall, Ellen's husband. In his remarks Gurney Robertson wished to convey the appreciation of the Meeting for the "magnificent gift" and went on to tell of Ellen Marshall's career, trusting that this gift would "encourage us to follow the example of Ellen Minthorn Marshall and inspire us to do more for Christ and the Church, and our fellow man."[26]

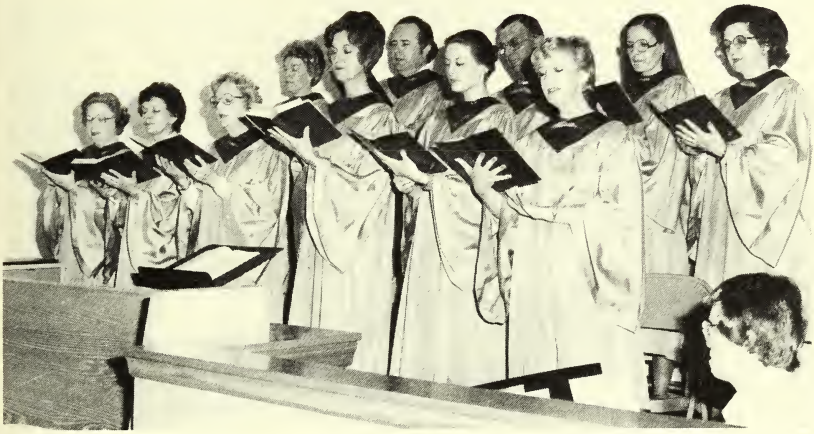
In 1972 an opportunity came to have a new, larger, more versatile organ. This was made possible by Lottie Robertson's family: Gurney Robertson, Glenn Robertson, Sparger Robertson, Christina Christian, Nina Miller, together with Ruth Finch McCachern, widow of Harry Robertson. The Marshalls who gave the original organ were consulted, and they were agreeable to the proposal to trade in the older organ. This was done, and the new organ was dedicated to the memory of Lottie Marshall Robertson and Harry L. Robertson, D.D.S., her son, as well as to Ellen Minthorn Marshall.[27]

For almost the whole period that music has been a part of the White Plains Meeting for Worship, Madge Rollins has been associated with it. Beginning as a young girl, shortly after the piano was acquired, she went on to become the regular pianist. She had studied organ, and when the meeting acquired an organ she was fully equipped to play it. Until her retirement in 1978 as full-time organist she made, over a period of forty years, a most valuable contribution to the music of the Meeting. Recently she has returned as regular organist.

For a number of years Ann York, daughter of Marian and Tom York, was assistant organist. She continues to help out when she is visiting her parents. Glenda S. Nichols served as organist until late 1982 and now helps occasionally.

The Choir

The introduction of music into the Meeting for Worship naturally brought with it a choir. Probably its role at first was simply to lead in the singing, but it could not have been long before it had a chance to make an independent contribution.



The Choir

Madge Rollins included in her duties the direction of the choir.

The choir has always been strictly a volunteer group, open to anyone who wanted to sing, whether they were musicians or not. At one time two adult Sunday School classes and one Senior High class provided a choir for the Meeting for Worship, each group taking one Sunday in the month. The other Sunday (or Sundays) were cared for on the usual basis.

Madge Rollins' good work with the choir has been continued under Brenda Marshall, with Glenda Simpson Nichols as accompanist. Twice in recent years it has sung at Yearly Meeting: in 1978 at the Sunday Morning Service which brings the annual session to a close; and again in 1980 during the Saturday morning period of worship.[28]

Besides the adult choir there have been from time to time youth choirs, who have made a contribution to the meeting for worship, as well as elsewhere.

Outstanding in this area was the work of Christina Christian, who had a unique ability to bring out the best in young people. She had experience with high school choirs and a children's Loyal Temperance Union Choir, both of which gained recognition beyond the limits of the White Plains community. In the Meeting she worked with different age groups. At different times she or Percy Marshall directed music at Daily Vacation

Bible School, Sunday School, and special programs, including plays and pageants for Christmas. Madge Rollins also helped in arranging music and accompanying.

Also deserving of mention is Beatrice Kimball, wife of Herbert Kimball, who served as Pastor from 1964 to 1966. She brought talent and enthusiasm to the formation of a children's choir.

Herbert Kimball was followed as Pastor by Millard Jones, whose daughter Shirley was also a talented musician, with the patience so necessary for work with children. She developed a children's choir called "The Friendly Chorale." A pleasing feature was the use of bells in some selections. Peggy Venable Brintle was the accompanist. This group sang not only in their own meeting but received invitations to visit other communities.[29] For example, during the Christmas season of 1973, they sang for the Dobson Woman's Club; Mayberry Mall at Mount Airy; the Colonial Rest Home, White Plains; and Northern Surry Hospital, Mount Airy.[30]

Special Occasions

Memorial Service

During the pastorate of Willie Frye, a special memorial service was held on August 14, 1955. The word "memorial" seems to have a special significance for White Plains Friends. There is a strong consciousness of the meeting's debt to those who have gone before. Probably half of the members can trace their ancestry back to one or more of the original members of the meeting. The justified pride and sense of obligation has led to the development of a practice of memorial giving in recognition of any special person. Such gifts are carefully recorded and an annual list of them is published. They often are designated for some special purpose or for a current need. In recent years such gifts yield about ten percent of the amount obtained from the regular collection.

The memorial service in 1955 was doubtless an expression of this feeling. There were three hymns: "O That Will Be Glory;" "Saved By Grace;" and "When The Roll Is Called Up Yonder." A girls' quartet sang "In The Sweet Bye And Bye." The morning

Scripture Reading was the description of the Holy City, New Jerusalem, from the twenty-first chapter of the book of Revelation.

Memorials were read by the clerk of Monthly Meeting, Bessie Maude Simpson, for four recorded ministers buried in the Meeting cemetery: Ellen Minthorn Marshall, T. Wesley Wooten, Jasper Cain, and D. Adolphus Robertson. The reading of these was followed by a period of silence in memory of all others buried there.[31]

Presentation of Portrait of Vestal Hutchens

In 1959 a portrait of Vestal Hutchens was presented to the meeting by Selena Hutchens Venable, ninety-six years old, at that time Vestal Hutchens' only surviving child. She attended the ceremony, and the following statement was read for her:

> I would like to present this picture of my father, Vestal Hutchens, to the White Plains Friends Meeting, as he was one of the first founders of this meetinghouse and had a great interest in the work here. I would like for this picture to be kept in the meetinghouse in memory of him and the work he did in helping establish

Selena Hutchens Venable's house

the White Plains Monthly Meeting of Friends.

This 21st day of June, 1959
(Signed) Selena Venable

In the new meetinghouse the picture is in the "memorial room" off the vestibule to the right as one enters by the front door.

Later a handsome leather book was presented by his descendants, in which a record could be kept of memorial gifts to the Meeting. The book serves as a tangible memorial to Vestal Hutchens.[32]

The first service in the new meetinghouse, with the cornerstone laying, was also a special occasion whose story has already been told.

New Members

The successful effort to build a new meetinghouse was evidence of a new spirit among the members, a spirit not expressible just in brick and mortar. On Sunday, June 4, 1961, the Meeting received fifty-four people into membership. An unspecified number of these were children received as associate members. Friends recognize as associate members the children of parents who are members, and a picture taken at the time shows a few babes in arms, but most are obviously of an age for full membership.

The striking fact about this large accession of members is that it was not the product of a revival. We are told that it was accomplished by "individual efforts of members, working through the Sunday School."[33]

It is natural to ask how permanent the results of such an effort were. They seem to have been very good. If the list of names published in the newspaper (only 52 are given), is compared with the list of members as published in the Meeting Directory for 1978, it shows that 57 per cent were still on the roll in 1978. All church rolls contain "dead wood" but the necessity of paying a per capita assessment (called by Friends "askings" since there is no way of enforcing payment to a central body) exerts a strong pressure toward more accurate church statistics. Over a period of nearly twenty years there are bound to be losses from deaths and removals.

An interesting fact appears when the results for males and

Reception of fifty-four new members, 1961

females are figured separately. The total of 52 divides almost equally — 28 males and 24 females. This is interesting in itself, since at least among Protestants, women tend to outnumber men. But when percentages of continuing memberships are figured, men show 75 percent and women 37.5 percent. Obviously this is because many of the women have married and changed their names, whether they followed their husbands elsewhere, or whether they remained in White Plains. If we could assume that the percentage of women who maintained membership at White Plains would actually be about the same as that for men, the overall result of 75 percent would be very good, since even the 25 percent loss would not all be due to lack of continuing interest.

A Painting Of The Old Meetinghouse

On August 6, 1961, Friends gathered for the presentation of a painting of the Old Meetinghouse.

On a visit to White Plains with his wife Addeene, James Marshall (the couple who had given the organ) had taken a color picture of the old building. He says of it, "There it stood, silent, kissed by the sun. It was a Holy Sanctuary looking out over a community that has given immeasurable respect and devotion to

this temple of worship." When he showed it to a distinguished California artist by the name of Hansen, Hansen said, "Let me paint this beautiful picture in oil and see if I can put into it some of the sacredness you have described." When it was finished, James Marshall had numerous offers to buy the painting, "But, of course," he said, "we made it for your new church ... Addeene and I wish to give the painting in memory of Ellen Minthorn Marshall and Lottie Robertson." Accompanying it was a poem by the artist's wife, Kathryne Hansen, which has been framed and hangs on a wall near the painting:

The Old Meetinghouse

For seventy-seven years it stood
Upon the watching hill —
And though its earthly frame is gone
Its memory lingers still.

In it good people worshipped
In faith and love and prayer;
And many a joy and sorrow
They gathered there to share.

In the graveyard by the hillside
Remembered loved ones lie,
Sleeping in the hallowed ground
Beneath the vaulted sky.

The faith of seventy-seven years
Still crowns the watching hill,
A symbol of eternal truth,
God grant it always will.

— Kathryne Hansen.

Presiding at the presentation was Gurney Robertson.[34]

Presentation Of A Memorial To Christina Sparger Marshall

Christina Sparger Marshall was one of the pioneers in the formation of the White Plains Friends Meeting. Her story has been told in the early pages of this book. In 1969, on June 15, during the Meeting for Worship, a handsome book for recording the minutes of the Monthly Meeting was presented by her descendants in her memory.

In the course of this Meeting, Gurney Robertson, her grandson, said of her:

> Christina Sparger Marshall had a progressive, pioneering spirit. She was a person of great courage and integrity, with unusual strength of character. She died at the age of eighty-one. Her body rests in the cemetery here, but the influence of her spirit is still felt in White Plains Friends Meeting. We are indeed fortunate that Christina Sparger Marshall lived among us.[35]

Burning Of The Mortgage

When the new meetinghouse was built in 1961 it was mortgaged for $30,000, though only $27,000 was actually used. Contributions continued to come in. These were in addition to the budgeted payments called for by the terms of the mortgage, and were applied to the reduction of the indebtedness. By April, 1971, the mortgage had been paid off. May 2nd was set for the traditional burning of the mortgage.[36]

Especially invited guests who were present and spoke were Ruth Hockett, Clerk of North Carolina Yearly Meeting; Willie Frye, who during his pastorate had got the building project going; and John Pipkin, during whose pastorate it was carried to completion.

At the close of the meeting those present enjoyed a bountiful carry-in dinner arranged by the hospitality committee. After the meal the group returned to the auditorium for the actual burning. The clerk, Marie Nichols, held the mortgage paper over a large bowl, touched it with a match, and let it fall into the bowl, where it burned to ashes. The meeting came to a close with a sense of thanksgiving for a real accomplishment.[37]

Millard Jones' Birthday

At the end of the church year in 1975 Millard Jones retired, after nine years as Pastor of the White Plains Meeting. To honor him for his contribution to the life of the Meeting, and to celebrate his seventy-second birthday, Sunday, March 17th, was observed (with apologies to Saint Patrick) as Millard Jones Day.

In the worship service Millard Jones' favorite hymns were sung by the Friendly Chorale (the children's choir), the regular choir and congregation; little Miss Lynn Brintle; and Bill Carroll

of the Deep River Meeting, where Millard Jones had been pastor before coming to White Plains.

Instead of a sermon, the meeting turned to the old form of Friends, when those who felt led spoke out of the silence. Among those who spoke were Ruth Hockett, Clerk of the North Carolina Yearly Meeting, and David Stanfield of Guilford College. These and others paid tribute to the many years of service and the wide range of the ministry of Millard Jones among Friends. The day's offering was presented to the Joneses to be applied to the building of their new home in White Plains.

At the close of the meeting for worship, Friends and friends gathered in the new dining hall for a bountiful covered-dish dinner. Tables were decorated with bud vases containing red roses.

This happy occasion recognized over fifty years of devoted service by Millard Jones in the states of Washington, Indiana, Minnesota and North Carolina.[38]

Other Occasions

There are two special occasions of a different type which can best be mentioned here. Whenever a child is born to members of the Meeting a single red rosebud in a vase is placed on the pulpit. Whenever a member of the Meeting dies this is marked by placing an arrangement of white lilies on each side of the front entrance. Members find these customs very meaningful.

Christian Education

The Meeting's educational program is under the direction of the Christian Education Committee. Its concern is chiefly expressed in the Sunday School, the Daily Vacation Bible School, the Junior Church, and such special activities as training classes and a Christmas program for the meeting for worship. It recommends to the Monthly Meeting the appointment of a Superintendent and teachers for the Sunday School.

The following statement of goals has helped guide the administration of the program: The purpose of the program is to help the participants enter into a vital and loving relation to God; to

know, understand, and live in the light of truth as found in the Scriptures; to understand increasingly and to grow in the desire to do God's will; to gain a true spiritual life by responding to Christ, our inward teacher.[39]

Getting members involved in this program begins with the Cradle Roll, on which the names of children of members of the Meeting are entered when they are born.

On Baby Day the new parents come forward with their children and are addressed in appropriate words by the Pastor. In recent years this annual event has been in charge, successively, of Louise Hill, Nan Davis, and Zella Childress. Benny Moseley is currently in charge of Baby Day, having served in this capacity for the past eleven years. Others who have been in charge of the

Sunday School Nursery

Cradle Roll include Ruth Simpson Jones, Minnie York, and Dulcie Epperson.

Sunday School

Central to the whole program is, of course, the Sunday School, with nine classes, ranging from adults (4 classes) to kindergarten, plus a nursery.

The new building was designed to provide adequate space for these activities. One of the classrooms also houses a library whose use is not limited to the Sunday School.

The Friends United Meeting has developed a comprehensive program of instructional materials which are used in all classes. These materials take a variety of forms. Central are the books or booklets for teachers and pupils, carefully graded from nursery, kindergarten, grades 1-2, 3-4, 5-6, 7-8, through high school. There are also materials for adults. All are issued in quarterly units. Additional teaching aids, filmstrips, and readers are also available.[40]

Kindergarten Sunday School Class

Primary Class

Primary Class

Juniors and Seniors

T. Wesley Wooten Class

Lewis McFarland Class

Kitchen Klass

Junior Church

Still another aspect of the religious education program finds expression in the Junior Church. It is held during the regular Meeting for Worship and involves some fifteen to twenty children up to the age of seven, children too young to find the other meeting meaningful. It was begun in 1977 with the planning and leadership of Ray Dawson and Harry Marshall. These two young men have been very active in the whole program of religious education. Ray has served as a member and as clerk of the Religious Education Committee. Harry has been Superintendent of the Sunday School for a number of years.

The program includes Bible stories, audio-visual materials, and prayer, in which the children are encouraged to participate. Recently they have been coming into the meeting for worship just after the welcome and announcements, to hear a short talk or "object lesson" from the pastor or one of their leaders, at the end of which they retire to their own "meeting."

Daily Vacation Bible School

Still another phase of the overall program of religious education continues to be represented by the Daily Vacation Bible

Junior church

School. This is held right after the public schools close for their summer vacation. It lasts for five days, with sessions two and one-half hours long in the evening. The evening time is chosen because it is easier to secure the necessary leadership. The staff consists of ten or twelve volunteers, including teachers and other workers.

The curriculum is based on materials provided by the Friends United Meeting and has Bible study as its basis. It follows the age divisions used during Sunday School the rest of the year, from kindergarten to senior high school. During the pastorate of Millard Jones he wrote on one occasion a series of five lessons based on parables from Luke which gave opportunities for role playing, drawing and cutouts. These were very successful. From time to time there have been classes on Quakerism. There are also handicrafts, music, recreation and refreshments.

Teachers have commented that they were able to do more Bible teaching in these five sessions than they could in a whole year of Sunday School.

Other Special Programs

From time to time there have been classes for youth groups preparatory to the transition from associate to full membership. These deal with Friends history and testimonies, and are usually conducted by the Pastor.

The North Carolina Yearly Meeting provides limited training for teachers in the form of a Leadership Training Program offered in the fall, and Coaching Conference for Daily Vacation Bible School leaders in the spring.

Missions

The Meeting's concern for missions continued into this period, with expansion of interest into new fields.

Indian Affairs

The concern of White Plains Friends for Quaker missions to the American Indians has been mentioned already. This concern has continued into the present and has found expression in various ways.

On several occasions the Meeting has made a contribution in support of Friends work with the Indians.[41]

In answer to an appeal the young people undertook to raise money. They sponsored a slide show on Friends Indian Missions and also a Sandwich, Salad and Sweet (SSS) luncheon. In all $317 was raised.[42]

Indian Missions were also the subject of concern in the Surry Quarterly Meeting, in which White Plains participated.

Africa

Quaker concern for foreign missions grew out of the evangelical emphasis which became prominent among Quakers during the nineteenth century. It was not, however, until the organization of the American Friends Board of Missions in 1901 that American Quakers became active in Africa. The following year this board sent out three men, Willie Hotchkiss, Arthur Chilson, and Edgar T. Hole to Kenya, East Africa. At Kaimosi they acquired land and began the work which in the next fifty years produced the largest Friends Yearly Meeting in the world, which has developed to the point where its leadership could be turned over to native Africans.

This is not the place to tell the exciting story of this development. Its spirit has been eloquently expressed by Douglas Steere:

> From the outset the Quaker approach to the African was in terms of bringing to him not only the message of the love of Christ, but of seeking to bring the whole man, with his spiritual, physical, social and economic needs to the whole of Christ and to found in and around Kaimosi a self-supporting Christian community, and an African Quaker body that could one day live healthily and happily and conduct its own affairs. Always, therefore, evangelistic, educational, industrial, and medical work were included.[43]

The concern of White Plains Friends for this work has been expressed in a variety of ways. They have supported it financially at various times, including support for an African student at Guilford College and for the building of a school in Kenya.[44]

From time to time White Plains has entertained missionaries who have returned home on leave of absence or who have finished their term of service. Mentioned are Ersal and Dorothy Kindel. Ersal was head of the Industrial Department at Kaimosi.

Especially remembered is Edith Ratcliff formerly of the Health Center at Lugulu, and now with Friends Hospital in Kaimosi. She made her third trip to Surry Quarter to speak at a Quarterly Meeting Missionary Conference held at White Plains in September, 1978. It is said of her, "Her spiritual inspiration and Christian fellowship have remained with us."

Of special interest to White Plains Friends was the service of one of its own members, Sandra Marshall. In the fall of 1971, Sandra, a trained nurse, expressed a desire to go to Kenya as nurse and missionary. At the monthly meeting where this was announced, "several members voiced feelings of joy that such a wonderful thing could be happening in our own meeting."[45]

The meeting gave expression to its feelings in a service of dedication at the annual Homecoming on October 31, 1971, and provided her with a traveling minute, according to the custom of Friends, commending her to those in charge of the work in Africa.[46]

A letter from her on March 8, 1972 tells of her arrival and her enjoyment of her work. She was supported by the North Carolina Yearly Meeting, to which White Plains contributed. In 1973 its contribution amounted to $1500.

Meanwhile Sandra met a young man from North Carolina, Glen Geiger, son of Calhoun and Vergie Geiger. Calhoun was for a number of years Peace Secretary for the Southeastern Region of the American Friends Service Committee. Glen was also working on the mission field. He was doing his alternative service as a conscientious objector, teaching auto mechanics in the Industrial Department. He and Sandra fell in love and were married in Africa in June, 1973.

Unfortunately, after two years of service she became ill and had to return to the United States for adequate treatment. Her disease was diagnosed as bilharzia, a tropical disease of the blood caused by a parasite transmitted by infected water. It somewhat resembles malaria, in that it is practically impossible to completely rid the system of these parasites, so that it recurs from time to time. She now holds a position, however, as a Public Health Nurse in Alamance County and teaches some nursing courses at Elon College.[47]

Mexico

Friends work in Mexico goes back to 1871, when Samuel Purdie of Back Creek Meeting, Southern Quarter, was sent there by Indiana Yearly Meeting. He began work in Matamoros, just over the border, but later moved south to Victoria, now known as Ciudad Victoria.[48]

During the summer of 1960, under the auspices of the AFSC, Bobby Frank Marshall helped out at a workcamp in Mexico. In October of that year he gave a slide presentation at White Plains covering the services rendered there.[49]

White Plains interest in the Friends Mexican mission has been heightened by the participation of Bessie Marshall, who in 1977 was one of the leaders in a two week work camp at Ciudad Victoria. This work camp was a successor to the one held there a few years earlier. At this earlier camp a small building was constructed which was used as a school. This time the project was to build a much needed cement sidewalk, and by a second group, to fence the property.

There were four adult leaders, two men and two women, of whom Bessie Marshall was one. Bessie's principal role was that of dietician, and she also served as a "chaperone." A dozen or so Young Friends, boys and girls, made up the rest of the party. Several members of the group were from Surry County, but none from White Plains in the group Bessie was with. In the second group one young Friend was the grandson of Millard Jones, Pastor at White Plains.[50] The whole project was under the North Carolina Yearly Meeting Missions Committee.

Beginning in 1977 and continuing since 1978 under Harold and Pattie King, new efforts were begun just across the border from Brownsville, at Matamoros, where Samuel Purdy had opened the Mexican mission a little over a century ago.[51] White Plains has made several contributions to this work.

Jamaica

In August, 1968, Phillip Brintle, son of Hal and Peggy F. Brintle, was selected along with fifteen other young people and three adults to attend a youth workshop in Jamaica.[52] White Plains Friends Meeting was happy to sponsor him. While he was there, Phillip had an opportunity to tour the island and join in

Work camp in Jamaica

study and discussion groups with other Young Friends in Jamaica.

The United Society Of Friends Women

The United Society of Friends Women (USFW) is the present designation of the women's organization which goes back to the early days of the White Plains Meeting, known successively as the Elizabeth Wooten Missionary Society, the Woman's Missionary Union, and the Lottie Robertson Missionary Circle. The present name, The United Society of Friends Women, was adopted in 1948 to conform to the change in name made by the national body at Poughkeepsie, N.Y. Alma Robertson of White Plains attended this meeting.[53]

All women members of the Meeting are potential members of the Society, but not all accept the advantages and responsibilities of membership. Those who do are divided into two circles on a geographical basis. Each circle has a president and there is also a president, vice president, a secretary and a treasurer for the combined circles.

The circles meet separately each month, except for August, March and December. The August meeting comes after Yearly Meeting and deals with matters brought up by the state organization. The December meeting is a Christmas party.

The USFW has a number of interests. The original concern for missions is dominant, but the organization also supports various other activities.

In the area of missions, visitors from the mission field have been much enjoyed. Especially remembered are Marvin and Pansy Shore, Pilot Mountain Friends Meeting. In 1964 the Shores made a trip to Kenya and brought back many slides of the work there. The visit of Edith Ratcliff has already been mentioned in the account of African missions. After her return from Africa, Sandra Marshall presented material she had prepared for the USFW *Blueprints,* "Christian Witness in Kenya — For Such a Time as This."[54]

This interest has been expressed in a number of tangible ways. On one occasion at least the monthly project was a thank offering which went to the mission field. In 1978, a box of forty complete layettes and a box of rolled bandages was sent to the Lugulu Hospital.[55]

United Society of Friends Women

There has been much interest in the Material Aids Program of the American Friends Service Committee. In 1971 Lydia Nesbitt, Director of the program under the High Point Office of the Service Committee, presented her slide show depicting the distribution of clothing to families in Africa. In 1976 forty sweaters were collected for Vietnam. In 1978 several hundred pounds of good used clothing were sent to the Service Committee. At various times pre-cut garments were sewed; scarves and caps were crocheted.[56] Hurley Simpson served for one year on the Material Aids Committee which meets four times a year. She was replaced by Myrtle Waugh, whose three-year term expired June 30, 1980. Benny Moseley is now a member of this committee.

In one case Rebecca Fletcher, employed by Spencer Knitting Mills, was able to arrange a gift from the Mills of two forty-pound boxes of children's knitted undergarments which were sent directly to Kenya.[57]

The White Plains USFW has assumed various responsibilities in connection with the parsonage and the new meetinghouse. The Society contributed $100 to the building fund. They have been especially concerned for the parsonage and its furnishings. Dining room furniture was bought and new linoleum was laid for kitchen and bathroom. The floors in the basement and the first floor corridor of the Sunday School wing of the meetinghouse were professionally cleaned in 1976. A new refrigerator for the kitchen was provided.[58]

The White Plains Women's Society is a member of the North Carolina Yearly Meeting USFW, which in turn belongs to the International United Society of Friends Women — (international since 1974 when women of East Africa and Jamaica Yearly Meetings became members).

Blueprints, a book of devotional and program materials for Friends Women's meetings is published yearly by the international group. The *Advocate,* a magazine published monthly by this organization, contains articles of information and interest to all departments of women's work.

The *Handbook* of the United Society of Friends Women of N.C. Yearly Meeting is published yearly with copies for each woman in each local Society. It lists in the "green sheet" the projects for each month, along with the financial report and

reports from each local group and other helpful information. The monthly projects include giving for Friends Homes, Quaker Lake, support for foreign Quaker students at Guilford College, the United Thank Offering, the Four Funds, and other national mission projects. White Plains women have contributed to these and continue to support them.

Marian York and Maybelle Pipkin attended the triennial conference of the USFW at Earlham College in 1962. The 1974 meeting was held at Guilford College, with eight members from White Plains in attendance. In 1980 a triennial conference was held in Greencastle, Indiana, and Bertha Nichols and Bessie Marshall attended from White Plains. This meeting was celebrated as the one hundredth anniversary of the beginnings from which the present organization has grown. The North Carolina delegation presented a historical pageant, "Go Right Forward," portraying all past national presidents of the USFW. Bertha Nichols and Bessie Marshall shared their experience on their return, in a Meeting for Worship.[59]

Quaker Men

A national organization of Quaker Men was formed in 1950, with groups in the Yearly Meeting, Quarterly Meeting and local levels. The men at White Plains organized in 1952, as did a Surry County group. In 1958 Weldon Reece of White Plains was the county president, with Glenn Robertson (now a member of Mount Airy Meeting) as Vice President. There is, however, no Surry County organization at the present time.[60]

The organization on the Yearly Meeting level still functions. It has an annual meeting at Yearly Meeting time and sponsors a Mid-Year Conference. It has promoted various projects in which White Plains has shared. For several years it sponsored an Oratorical Contest. In 1971 Ann Marshall, daughter of Henry and Bessie Marshall, won second place.[61]

Quaker Men has sponsored various projects in connection with Quaker Lake. In 1971 White Plains contributed toward a new roof for the Lodge.[62] At present they have undertaken to raise money to help replace a cabin there. These do not now meet state standards. The new cabins will cost about $4,000 each,

Quaker Men at Breakfast

and White Plains Quaker Men have volunteered to raise one quarter of the cost of a cabin. Most of this sum has been raised at barbeque chicken suppers.

Quaker Men have helped considerably in White Plains Meeting by making the meetinghouse more comfortable in both summer and winter, always checking the thermostat on Saturday and again on Sunday mornings. They help the women serving on the hospitality committee, relieving them of burdensome tasks such as setting up tables and arranging them, emptying large trash cans, lifting heavy containers and doing other extra clean-up chores following fellowship meals.[63] The Quaker Men's organization installed rubber treads on the steps in the interior of the meetinghouse.

Meetings of Quaker Men are held at White Plains the first Sunday of each month, except in the summer, at eight a.m. Breakfast is prepared by members of the group, who take turns. The standard menu is orange juice, country ham, sausage, bacon, red-eye gravy, scrambled eggs, biscuits with jam or honey and coffee. No grits! A short business meeting follows. No one has made a survey as to whether the main attraction is good food or good fellowship.

Youth Activities

An important phase of the work of any church or meeting is its program for youth. How, in the earlier years at White Plains, this took the form of a Christian Endeavor Society has already been told.[64] It is said that although the pledge of denominational loyalty required by the Christian Endeavor Society saved many young Friends for the Society, the association with Christians of other denominations frequently led them to drop the distinguishing marks of Friends. As this came to be clearly recognized, as it was by the middle of the present century, the Christian Endeavor groups among Friends gradually dropped their affiliation with that organization and "merged into a Young Friends movement and reestablished contact with their heritage of history and literature."[65]

There is a Young Friends Meeting held during the North Carolina Yearly Meeting. It does not meet between Yearly Meeting sessions, and has a changing attendance from year to year. It is attended by Young Friends from White Plains.

There is also a struggling Young Friends Quarterly Meeting connected with the Surry Quarterly Meeting. At the present time it is in the process of being revived. White Plains Young Friends are involved.

The local youth program has varied in details over the years, but in general the basic elements in the program are constant. Central is fellowship. Young people like a good excuse to get together. Of course, they want to eat. A snack is provided by members of the meeting — mostly parents — taking turns. There are also games — indoors or outdoors, depending on the season and weather. The Monthly Meeting minutes of 1973 record the approval of the expenditure of $25 to $50 "to purchase equipment for recreation."[66] It was probably at this time that the basketball goal was erected.

An important aspect of any youth program may be called in broad terms educational. The Friends United Meeting provides no program material for Young Friends other than the regular Church School lesson notes, so local meetings are left to their own devices. One successful series of programs has made use of members of the local community who represented various pro-

fessions such as medicine, law, teaching and various kinds of business. Each explained and discussed what his chosen life work involved, as a guide for choice of vocation. Another unit involved the reading and discussion of material dealing with current concerns of youth in the magazine *Campus Life*. Friends ways and principles have been dealt with in study of *Faith and Practice* (Book of Discipline) issued by the North Carolina Yearly Meeting of Friends.[67]

During the decade of the seventies, Young Friends from White Plains participated from time to time in the Friends United Meeting Youth Seminars held annually at the United Nations in New York during the Thanksgiving weekend. The meeting contributed toward their expenses. Those attending during this time were Ned Chilton and Sharon Brintle in 1971; Christine Crownfield and Denise Chilton in 1973; John Moseley, Jean Marshall, and Donna Haynes, in 1978. The participants shared their interesting and enlightening experiences during Meeting for Worship, following their return.[68]

One activity which has given expression to Friends concerns and has local leadership, was participation in speaking contests. Brad York, son of Jack and Madge York, participated in a number of speaking contests sponsored by the Women's Christian Temperance Union, winning successively their bronze, silver, gold, pearl, diamond medals and finally the National Grand Diamond Medal, the highest possible honor. He got his start under the coaching of Zella Childress of the White Plains Meeting, and for the final three years he was coached by Virginia Pruett.

In addition to giving Brad a fine start, Zella Childress coached many others, not limited to members of the White Plains Meeting, who took part in these contests. Her students won a total of forty-one bronze medals, thirty-seven silver medals and eleven gold medals, in addition to those won by Brad York.

In 1978 Jean Marshall, daughter of Henry and Bessie Marshall, was the winner in Surry County of the World Peace Speaking Contest.

The Young Friends have had a number of interesting projects, some for the benefit of others, some for their own benefit. Some examples from recent years may be given.

Their most impressive project was carried out in 1974 when they raised $1,000 toward the cost of the new swimming pool at Quaker Lake.[69] In 1975 they requested support from the Monthly Meeting for their project to distribute fruit baskets to aged and shut-in members of the community at Christmas. "Financial support for this worthwhile project was given with hearty approval."[70] The project has been continued ever since, with the Young Friends raising at least some of the money themselves.

When it was decided to provide cushions for the pews in the meetinghouse, the Youth Fellowship decided they would like to take over the project of purchasing them, and their proposal was approved by the Monthly Meeting.

In the early summer of the same year they sponsored for their members a trip to Colonial Williamsburg. They raised the money to hire a bus, and each person paid a modest sum for food and lodging and admission to the various attractions.

Money for their various projects was raised in three ways: Spaghetti Suppers, SSS (Sandwich, Salad and Sweets) luncheons after Meeting for Worship and car washes.

CHAPTER V

1. Robertson, 2
2. *ibid.* 2; Hurley Simpson was a member of this Sunday School Class
3. Manuscript by Bessie M. (Simpson) Voss
4. *ibid.*
5. *ibid:* also Anscombe, 354; Minutes, July 7, 1943
6. Description of Parsonage by Hurley Simpson
7. Minutes, February 8, 1967
8. USFW Minutes
9. Expenditures supplied by Benny Moseley, secretary, and Marian York, treasurer
10. Robertson, 10
11. Memorial to T. Wesley Wooten, Minutes, March, 1937
12. Percy Marshall
13. *op. cit.*
14. *ibid.*
15. *Mount Airy News,* March 10, 1961
16. Minutes, Sept. 10, 1959
17. *Mount Airy News,* March 10, 1961
18. *Mount Airy Times,* April 4, 1961
19. *ibid.*
20. The above description of the meetinghouse is based on the article by Milton Sewell in the *Mount Airy News* of March 10, 1961
21. Minutes, March 12, 1978; May 14, 1978
22. Minutes, July 8, 1970; October 4, 1972
23. Minutes, January 8, 1978

24. Minutes, May 4, 1966
25. White Plains Meeting Golden Book, 1980-1981. Report of the Cemetery Committee
26. Newspaper clipping, without date, presumably, on the basis of typography, from the *Mount Airy News*
27. Minutes, October 4 and November 4, 1902
28. NCYM Minutes, 1980, 22
29. Reminiscences of Hurley Simpson
30. Minutes, December 5, 1973, 102
31. Meeting Bulletin, August 14, 1955
32. Remarks of Gurney Robertson who read the statement of Selena H. Venable, daughter of Vestal Hutchens
33. *Mount Airy Times,* June 9, 1961
34. Letter from James and Adeene Marshall to Gurney and Alma Robertson
35. Memorial to Christina Marshall, 3
36. Information furnished by Tom York, the Treasurer
37. Minutes, May 5, 1971; also conversation with William Crownfield
38. *Mount Airy News,* March 21, 1975
39. Almost direct quotation from *The Educational Task,* by Edgar H. Stranahan, Friends United Meeting, 1967
40. Descriptive material for *The Penn Series,* published by Friends United Meeting
41. Minutes, March 10, 1971; October, 1974 *(sic.)*
42. Minutes, December 8, 1971; January 5 and February 9, 1972
43. Steere, 33
44. Minutes, July 5, 1972; May 5, 1971 *(sic.)*
45. Minutes, September 8, 1971
46. Minutes, October 6, 1971; November 10, 1971
47. Conversations between Bessie Marshall (her mother) and Sandra Marshall Geiger, and Frederic Crownfield
48. Russell, 439
49. Conversation between Hurley Simpson and Bobby Marshall at Washington National Airport, on his way to Mexico
50. Conversation with Bessie Marshall
51. NCYM Minutes, 1979, 49; 1980, 62
52. NCYM Minutes, 1969, 24
53. USFW 4, 23 *Carolina Quakers,* 93; Alma Robertson
54. USFW Minutes, 5th mo. 4, 1964; 10th mo. 11, 1975
55. Letter to members from Hurley Simpson, October 26, 1976. Letter of Bessie Marshall, November 1, 1978
56. USFW Minutes, 8th mo. 1, 1978; Letter of Nov. 1, 1978
57. Recollection of Hurley Simpson
58. USFW Minutes, 8th mo. 9, 1965; 3rd mo. 10, 1969
59. Marian York, Bertha Nichols, and Bessie Marshall
60. Hinshaw, 98
61. Hinshaw, 98
62. Information from William Crownfield, Vice President of Quaker Men
63. Lola Frye
64. p. 35 above
65. Russell, 486-487
66. Minutes, March 7, 1973
67. Information furnished by then Pastor, James Reinhardt
68. Minutes, October 6, 1971; December 8, 1971; December 5, 1973; November 13, 1977; November 12, 1978
69. Minutes, June 19, 1974
70. Minutes, December 10, 1975

CHAPTER VI

Social Concerns

It is to be expected that as a Friends meeting White Plains would be especially sensitive to social concerns. As used by Friends this term has many aspects and different groups have different emphases and develop their own patterns of expression. In White Plains the Meeting has engaged in many undertakings which reflect its concern for the needy and troubled.

Interest In Individuals

In the first place it is sensitive to the needs of individuals, both within and outside its own membership. Meeting minutes record the authorization of payments of direct assistance to those needing help, in cases of sickness (including one case of open heart surgery) or otherwise.[1] The Peace and Social Concerns Committee has kept in touch with needs in the community through contacts with the county social service agency.

Until the North Carolina Yearly Meeting worked out in recent years a general pension plan for its pastors White Plains contributed to the Yearly Meeting's Aged Ministers Fund. For over thirty years C. Gurney Robertson was a member of the committee in charge of this fund. Although this concern was expressed through an organization, it benefited individuals (without, of course, specific knowledge of for whom and how much) who were well known to members of the Meeting.

White Plains Friends Day Care Center

The idea of an after school day care center originated with a member of the Kitchen Klass who is a teacher at White Plains School. She mentioned to the class that some of her first graders were coming to school with a key on a string around their necks because both parents worked and the child would be at home alone from after school until the parents returned from work.

The thought of a child being alone after school really bothered the class's teacher, Jimmy Reinhardt (the pastor), and other members of the Kitchen Klass. After much discussion, letter writing and research, the class decided to sponsor an after school day care for school age children from kindergarten through sixth grade. The Kitchen Klass sponsored a Sunday luncheon in the White Plains Meeting Fellowship Hall to raise money to start this program. The class advertised for a Day Care Director in the Mount Airy newspaper. After receiving several applications, the class selected Mrs. Gladys Henson.

The Day Care Center began operation August 25, 1980, operating from 2:30 to 6:00 p.m. Nine children were enrolled: Connie and Tammy Kallam, David Hamlin, Anthony and Charles Marshall, David Fulk, Jennifer Ring, Matthew Hicks and Clark Atkins.

Several members of the Kitchen Klass along with some church members donated a TV, record player, basketball, soccer ball, stuffed animals, books, games, etc. Also some new toys were purchased, such as legos, tinker toys, pick-up sticks, matchbox cars, etc.

On arrival from school the children are given a snack and a drink. After the refreshment period they are free to choose what game to play. Some choose to do homework. Some of the activities such as kick ball, roller bat, basketball and pitch are played. Also a sandbox was provided by Wayne Haymore, president of the Kitchen Klass and treasurer of the day care work.

After almost one school year of operation, the Day Care program is considered a success.[2]

Since many parents must leave for work before school starts, a before-school session was added in the fall of 1982 under the direction of Lu Ann Loy. A school bus picks up these children at the center.

Support Of Organizations

Friends at White Plains have also supported a number of organizations of Friends and of others which promote various social concerns. Of Friends organizations there are the American Friends Service Committee and the Friends Committee on National Legislation. The first is an organization of international scope expressing its purpose in these words: "The American Friends Service Committee is concerned with the world as it is and as it should be. A fundamental belief in the individual, in the power of non-violence, in the need for peace and justice, guides our activities."[3] The Friends Committee on National Legislation (FCNL) has its headquarters in Washington, for the purpose of urging on members of the Congress the concerns of Friends as they may be affected by legislation.[4] As a lobby it is generally highly respected for the sincerity of its members and the accuracy of its information.

But the social concerns of White Plains Friends are by no means limited to Friends organizations. There are naturally no data on support given by individual friends to community organizations, but there is direct evidence in Monthly Meeting Minutes of support of such programs given in the name of the Meeting.

Several of these have been objects of continued support. Among such is Hope Valley,[5] a center for the rehabilitation of alcoholics. In addition to cash contributions, on one occasion at least a cash contribution for food and other useful items was taken to them at Thanksgiving. Another organization to which the Meeting has contributed is Joy Ranch, an orphanage. The Meeting has also contributed on occasion to the Heart Fund and to the chaplaincy program at the Northern Hospital of Surry County in Mount Airy.

One project which has aroused considerable interest is the "love loaf." Each family is offered a plastic bank shaped like a miniature loaf of bread, to be kept perhaps on the table. After about a month the loaves are collected and opened during the Meeting for Worship. This program is promoted by World Vision International. Proceeds are divided between this organization and the Meeting. In 1978 the sum of $294.00 was

received. World Vision used its half for relief of hunger in Bangladesh. The Meeting contributed its share to the Salvation Army in Mount Airy.[6]

Community Use of Fellowship Hall

The Meeting has been generous in allowing the use of the Fellowship Hall which is an important part of the new meeting-house. The Senior Citizens group of White Plains uses it for its regular monthly meeting, as well as for the annual banquet provided by the women of the White Plains Meeting. The Hall has been used by the Woman's Club for a lecture and by the Police Department for the showing of a film on "Defense Against Rape."[7]

White Plains And The Larger World Of Quakerism

No Friends Meeting exists in isolation. It remains, therefore, to indicate the relationship of White Plains to the larger world of Quakerism.

The Monthly Meeting is the basic unit in the Quaker organization. A group of such meetings in a convenient geographical area forms a Quarterly Meeting. Thus White Plains, located in Surry County, is a member of the Surry Quarterly Meeting.

With modern ease of transportation the Quarterly Meeting has lost some of its significance. It continues to provide inspiration and fellowship — especially during the bountiful noon meal. It has the responsibility of recommending the recording of ministers, and submitting lists of representatives to the Yearly Meeting. A quarterly meeting is likely to be involved in the promotion of new meetings.

A group of Quarterly Meetings forms a Yearly Meeting. Surry Quarterly Meeting belongs to the North Carolina Yearly Meeting. Yearly Meetings often bear the names of states, but are not restricted by state boundaries. Thus North Carolina Yearly Meeting has included meetings in Tennessee, now a part of Wilmington Yearly Meeting. Besides the four Virginia meetings

in Surry Quarter, the three meetings in Southeastern Virginia now belong to North Carolina Yearly Meeting, as does a Spanish speaking meeting in Miami, Florida.

Many Friends from White Plains have held Yearly Meeting offices. In the last twenty-five years, at least, William Crownfield has been the only one to sit at the Clerk's table, serving as Assistant Presiding Clerk from 1974-1976.

A complete list of Friends from White Plains who have served on Yearly Meeting committees could hardly be compiled. Gurney Robertson's service on the Aged Ministers Fund Committee has already been mentioned. In 1980-1981 the following were serving on the committees named: Tom York, Representative Body; Brad York, Young Friends Activities; William Crownfield, Youth Ministries; Bessie Marshall, Missions.[8]

A federation of Yearly Meetings, the Friends United Meeting, with headquarters in Richmond, Indiana, meets triennially. It operates through several commissions providing help in many ways to the Meetings which constitute it. Some of these helps have already been mentioned.

This pyramid of meetings does not represent a chain of command. There is no machinery for enforcing belief or practice. Basic is the Quaker concept of authority. The fundamental appeal is to the authority of the Inward Light (some would prefer to say "Holy Spirit") whose guidance is sought, and is expected to lead to a general agreement. Votes are not taken, it being the function of the presiding clerk to recognize and express "the sense of the Meeting." If there is no sense of the Meeting no action is taken.

Thus North Carolina Yearly Meeting is not primarily a legislative body. Sessions are mostly devoted to worship, inspiration, fellowship and the hearing of reports of the various arms through which the concerns of the Yearly Meeting are carried out. In general, business matters are transacted by a Representative Body consisting of the clerks and various officials of the Yearly Meeting, plus a representative from each Monthly Meeting. Its function is to make plans and decisions in matters which concern the whole Yearly Meeting.

Although Quakers are chiefly concentrated in North America (122,670), the British Isles (23,001), and Africa (40,924), else-

where (10,275),[9] Friends are to be found on every continent. The Friends World Committee for Consultation "is the principal channel through which Friends of different countries meet and share beliefs, experience, concerns, needs, and hopes."[10] This committee is neither superior nor subordinate to the Yearly Meetings. There is a triennial meeting which brings together Friends from all over the world. The meeting in 1982 was held in Kenya, East Africa.

A series of World Conferences of Friends has been held at intervals of about fifteen years, the latest at Greensboro in 1967, with the chief sessions at Guilford College. Long remembered will be the public meeting in the Greensboro Auditorium, addressed by U Thant, Secretary General of the United Nations. Marian York attended the Conference as a representative from White Plains.

The Friends Committee on National Legislation and the American Friends Service Committee have already been mentioned.[11]

Prominent Friends

Robert F. Lawrence
1864-1961

Robert F. Lawrence came to White Plains about the time the old meetinghouse was built and joined White Plains Friends Meeting on October 1, 1892. He soon became better known as "Mr. Bob" or "Uncle Bob." By profession a contractor and a skilled carpenter, he helped when the old meetinghouse needed a new roof and when the inside was renovated. He superintended and worked to build the parsonage along with other men from the Meeting. Later on he helped to plan the new part of the cemetery and got it started on the way to being self-supporting.

Robert Lawrence married Rhoda Simpson, daughter of William and Mary Simpson, at their home on March 8, 1894. Her father was usually called "Doc" or "Uncle Doc." They had seven children — six boys and two girls, and also reared a grandson.

At Robert Lawrence's funeral, Gurney Robertson presented an impressive memorial paying tribute to "Uncle Bob" both for the community and personally. He told how much "Mr. Bob"

and Rhoda had meant to the Robertson family in both friendship and inspiration. Bob was always ready to listen and to help if needed when Gurney had gone to him for advice on business, school, or meeting matters. When Gurney decided to have his own home built it was "Mr. Bob" he asked to do it.

Robert Lawrence gave devoted service to both the Meeting and the community. He served the Meeting faithfully as elder, trustee and treasurer. He was on the school board for several years. All who knew him remember him with gratitude for his friendship and his devotion to the White Plains Friends Meeting.[12]

Charles Gurney Robertson
1894-1975

Charles Gurney Robertson was born in Surry County on May 20, 1894, the second of seven children of Lottie Marshall Robertson and Charles Lee Robertson. His mother was a Friends minister and an educational and civic leader. His father was a buggy manufacturer and a highly respected citizen. This family heritage strengthened him and gave him a good start in life.

After attending White Plains School and Guilford College, Gurney worked with his father in the buggy business. After his

C. Gurney Robertson

father's death Gurney assumed responsibility for helping his mother and his sisters.

In April, 1918 he was drafted for World War I. His diary at that time states his attitude. He reported himself as a member of the Society of Friends, and felt that he must uphold its principles, although he wanted to do all he could for his country. The Medical Corps appealed to him, so he decided he could join in that area and be loyal to his country and still be true to his conscience. He served until February, 1919.

Upon his return, Gurney taught school at White Plains until he became Surry County Welfare Officer. He served in that capacity from 1921 until 1926.

On October 21, 1922, Gurney was married to Alma Taylor. They had four children: Charles Gurney, Jr., Bertie Taylor, Thomas Martin and Sara Jane. At the time of Gurney's death, there were ten grandchildren and one great grandson.

The Robertson home was closely knit and happy, with family devotions a regular practice. When the children were growing up, their yard was a gathering place for their young friends. Their home was often used for Meeting or community groups. Friends and relatives made a point of meeting there, and visitors to the community were often invited for meals. As their children matured and established their own families, Gurney and Alma enjoyed gathering them all together. The grandchildren and great grandson all "had fun" and enjoyed being at "Mama Alma's" and "Papa Gurney's."

Gurney established a reputation in the business world, where he worked for several years. He was described as "a man of excellent character, good habits, honorable and trustworthy." Then in 1929 he began working at the Mount Airy Post Office. He became Assistant Postmaster there in 1931. He served in this position until he retired, at seventy, in 1964, when many gave appreciative testimony to the quality of his service. One special tribute to him stated: "We can replace the position, but not the man."

The large number of Gurney Robertson's activities during his most active days is impressive. There are so many that a list seems sufficient to indicate his wide interest and concerns: Mount Airy Kiwanis Club; White Plains Ruritan Club; Director, Surry Coun-

ty Chapter of the American Red Cross (there is a plaque in their meeting place in his honor); member of the White Plains Public School Board; Trustee of Guilford College (from 1933 until he could not attend, at which time he was made a Trustee Emeritus). In addition to these activities, he was a supporter of the Earlham School of Religion, and took a special interest in national and world affairs.

The funeral service for Gurney Robertson was held at White Plains Friends Meetinghouse on the afternoon of May 27, 1975. A great concourse of friends came from far and near to pay their respects. The service was conducted by Willie Frye and John Pipkin (both former pastors) and Millard Jones, pastor.

Willie Frye recalled that when he came as a young pastor to White Plains Meeting, he learned that he could go to Gurney Robertson, as one would to a father, to get needed advice and help. As time went on, he realized that the whole community went to him for guidance.

John Pipkin expressed special appreciation for his remarkable,patient and personal interest in so many people and problems that were brought to him. This was not burden to him, but felt as "his obligation to life, his reason for being."

Millard Jones asked, "What manner of man is this?" He answered: "A man of God, who gave willingly, gladly, lovingly of himself and his possessions to persons and causes that need his encouragement."

A special Memorial Service was also held for Gurney Robertson on Sunday morning, August 17, 1975, at the regular service for worship. The Robertson family members who were near attended. Friends and friends also gathered. There was special music arranged by Shelby Nichols. Ben Bolick was elder for the day, and Bill Crownfield, Clerk of Ministry and Counsel, presided.

Tom Robertson, a son, read the memorial for his father which was prepared by his sister, Bertie Robertson Cooper. It is now in the Friends Historical Collection at Guilford College Library.

During the period of open worship, special personal tributes were made. Hurley Simpson read verses written by Ersie Pell McIntyre that pictured Gurney even in heaven "with sincere interest and a friendly smile each day helping anyone that came his way."

Bessie M. (Simpson) Voss spoke simply as one who strongly felt that every person's life is touched at some time by the influence of a great friend. For her, such a friend was Gurney Robertson. His influence and impact on her life did not end with death but is still a source of constant strength. The Meeting was dismissed with prayer.[13]

Christina Robertson Christian
1904-1973

Christina Robertson Christian was born on July 6, 1904, to Lottie Marshall Robertson and Charles L. Robertson. She was the next to the youngest of seven children.

On November 15, 1929, she married Gaston W. Christian, and they had two sons, Bill J. and Harry Lee. At the age of five Harry Lee met with a tragic accident from which he did not recover. The manner in which Christina dealt with this great sorrow exemplified her character and faith. Instead of brooding on her personal grief, she made contact with other mothers who experienced a similar loss by writing a comforting letter. Pearl Chilton, a member of the Meeting, wrote touching verses about "Little Harry Lee" now "in the land where all is peace."

Three great concerns dominated Christina Christian's life: first, the development and outreach of the Society of Friends, especially in her own meeting at White Plains; second, education; third, community involvement.

At White Plains Meeting she served as chairman of the Music Committee, planning the music and directing the choir (setting the example of being always on time!). She also served as chairman of the Education Committee, assistant clerk of the Monthly Meeting and later a presiding clerk. Her latest period in the last named was from 1959-1970. She was at one time Superintendent of the Sunday School, skillfully choosing materials and teachers. For three years she was on the Executive Committee of the USFW. She was president of the combined missionary circles. At the time of her death she was president of the Mount Airy Chapter of Church Women United.

Christina Christian's own education began at White Plains High School and was continued at Guilford College and Appalachian State Teachers College. She became a teacher in her

early years, and retired after forty-five years of service, forty-four of which were in White Plains. She trained and directed the High School chorus each year, although her teaching was primarily in the elementary school. The 1957 Senior Class dedicated its yearbook, *The Plainsman,* to her "for your unceasing efforts, ... your warm friendliness, your patience and understanding, your loyal devotion to White Plains High School."

Her work in education extended beyond the local school to county, state and national service. She was a life member of the Surry County Unit of NCAE and its president in 1955; President of the Northwestern District in 1957. She organized the Surry Unit of the Classroom Teachers Association, and served later as president of the Northwestern District of N.C. From 1953 on she was a member of the National Education Association and became an active member of the Delta Kappa Gamma Society, the national honor society for women educators.

Christina's interest in community involvement was especially concerned with those who were sick, at home or in the hospital. She remembered them with personal visits and gifts and cards. This she had to curtail in her last years, but she sent loving cards as long as she could write.

A large number of her former students attended the funeral for Christina Christian. This was conducted by the pastor, Millard Jones, assisted by Willie Frye and John Pipkin, both of them former pastors. They spoke of her great enthusiasm and untiring efforts to be of service. Millard Jones, emphasized the fact that everyone "felt better just from her cheery 'Good morning, have a good day'."

The membership of Delta Kappa Gamma attended in a body and conducted an impressive service at the graveside.[14]

Nina Brintle Jordan
1928-1976

Nina Brintle Jordan was born December 19, 1928, to Myrtle Nichols Brintle and William H. Brintle. She was united in marriage to E. Ray Jordan on June 15, 1958, at White Plains Friends Meeting. They had one son, James Edward Jordan.

White Plains Friends Meeting was always an integral part of Nina's life. Her devotion to the Meeting could be seen in her

regular attendance for worship, and in the diligence with which she carried out the responsibilities of the various offices she held in the Meeting. Being especially adept at financial matters, she served as treasurer of the cemetery trust fund for many years. She was also recording clerk of the Meeting from May, 1974 to November, 1975.

Members of the Workmen's Federal Savings and Loan Association, where Nina worked for twenty-five years, felt that she was an asset to their concern. In a resolution of respect they said: "She rendered an outstanding service to the institution through her loyalty and devotion to the people she served." Nina was a wonderful daughter, sister, wife and mother — always concerned for the comfort and welfare of her family. She was also a faithful friend, with understanding and compassion for others. She was an inspiration to many and set an outstanding example for Friends of White Plains Meeting.[15]

Friends Away From Home

As might be expected in a small rural town like White Plains, many children when they grow up go out and seek their fortune elsewhere. Some of them keep close ties with home and are felt as still really belonging with the Meeting. Three White Plains Friends especially belong to this group.

Richard V. (Dick) Marshall (1870-1948) was the son of Garland and Sophronia Marshall. He was one of the organizers and a charter member of the White Plains Meeting. Six years later he moved to Westfield, where he opened a general store. For some forty years he also served as Postmaster in Westfield. He transfered his membership to that Meeting and served as an elder for about fifty years. Shortly after moving to Westfield he married Ellen Dix. "Their home is said to have been a haven for visiting Friends." Active in civic affairs, he took a leading part in 1907 in the election which established a public school district for Westfield.

It is said of him: "While he seldom spoke at meetings, his judgment was often sought in difficult situations . . . A quiet, unassuming Christian, he lives in the memories of those who knew him."[16]

D. Adolphus Robertson (1876-1954) the son of Thomas S. and Ann Elizabeth Hatcher Robertson, married Minnie Lee Sisk in 1900. They had nine sons and two daughters.

He lived most of his life in White Plains, but in 1922 he moved to Mount Airy, where he continued the manufacture of buggies. In Mount Airy he served for several years as a member of the School Board. Later on he moved to Galax, Virginia, where he continued to carry on his business. He took an active part in the civic life of Galax, serving on the town council and for a number of years as mayor.

When he moved to Mount Airy in 1922 he transferred his membership to that Friends Meeting and kept it there for the rest of his life. He took an active part in the Meeting as a recorded minister and member of the Meeting on Ministry and Counsel. He was also active in the Surry Quarterly Meeting and the North Carolina Yearly Meeting. His spirit is said to have left a lasting imprint on all who knew him.[17]

Harry Lee Robertson (1897-1950) was the son of Lottie Marshall Robertson and Charlie Lee Robertson.

After graduating from White Plains School and Guilford College he studied dentistry at Atlanta Southern Dental College and received the D.D.S. in 1923. He began the practice of dentistry in White Plains but in 1925 he moved to Cliffside, in Rutherford County, North Carolina, where he continued his practice. In 1927 he married Ruth Finch, whom he had met at Guilford College. In Cliffside, there being no Friends Meeting, he was a regular attender at the Methodist Church. He was an active member of various civic organizations.

In 1949 he retired and returned to White Plains. Within a year, he died as a result of an automobile accident. He is remembered as one who was a friend to everyone he met, rich, or poor, regardless of race, color, or creed.[18]

CHAPTER VI

1. Minutes, March 10, 1971; December 6, 1972; July 5, 1972; etc.
2. This description has been furnished by Mrs. Henson, the Director (Spring, 1981)
3. AFSC
4. *Carolina Quakers,* 74
5. Minutes, November 14, 1972 and *passim*
6. Minutes, November 13, 1977; February 12, 1978; April 9, 1978

7. Minutes, August 1975
8. Compiled from NCYM Minutes, 1980
9. Figures from *Friends Around the World,* Friends World Committee, 1966, center pages. More recent figures would not essentially change the picture
10. *op. cit.,* 4
11. ibid.
12. Address by C. Gurney Robertson at funeral of Robert Lawrence
13. Based on Memorial to C. Gurney Robertson by his daughter, Bertie Robertson Cooper. Tribute by Bessie M. (Simpson) Voss at the memorial service in August 17, 1975. The verse by Ersie Pell McIntyre was included in article in *Mount Airy News*
14. Based on Memorial for Christina Robertson Christian by Bessie M. (Simpson) Voss
15. Based on the Memorial for Nina Brintle Jordan, prepared by Frances Bolick and Marie Nichols
16. Based on Memorial to Richard V. Marshall
17. Based on Memorial to D. Adolphus Robertson
18. Based on Memorial to Harry Lee Robertson

CHAPTER VII

White Plains Friends And Education

Education In North Carolina

Quakers have always been concerned for education. In White Plains this concern found expression in the context of the general situation in North Carolina. The first attempt to set up a comprehensive program of public education was the Public School Law of 1839. It provided the possibility for free primary education of every white child in the state. Results were not consonant with the promise.

> The schools suffered from prejudice, inefficiency, and poor supervision and lack of leadership.[1] Not until the 1850's was the situation remedied by the creation of the office of State Superintendent of Schools, and the appointment of Calvin H. Wiley to the post. By 1860 North Carolina had the best system in the South — "better than it ever was later until after 1900."[2]

The cause of the decline was, of course, "the war between the States," which wrecked the economy of the South. A public school law of 1869 providing for four months of schooling in segregated schools was simply not enforced. "The real reasons for the state's loss of educational rank even in the South were a colossal general indifference to public education, and to sterile, reactionary political leadership."[3]

By 1900 conditions had improved and the first decade of the new century saw rapid advances. Special tax districts for the support of schools increased from 18 to 1167![4] A law of 1907

"laid the basis for the development of public rural high schools." In 1913 a law was enacted requiring a minimum of four months schooling and providing for levying a tax making possible a six months term. In 1918 a constitutional amendment called for a minimum term of six months.[5]

In 1907 the North Carolina Legislature passed "an act to stimulate high school instruction in public schools," and made an appropriation to support this action. Prior to that time some "high school subjects" were frequently taught in the grade schools. By 1911 there were 200 high schools in ninety-three of the state's 100 counties.[6]

Quaker Concern

In this general situation Quaker concern took, in rough succession, three forms. First, Quakers at least partially filled what was almost a vacuum, later they supplemented an inadequate program, and when an adequate program was provided by the state, they strongly supported it in various ways.

The concern of Quakers for education goes back in North Carolina to the early part of the eighteenth century.[7] It is said that in 1855 among Quakers there were none over five years (up to twenty-one) who were not receiving some education.[8]

That the War did not wreck Quaker education was due largely to Friends from the North and even from England. The channel for this vital aid was the Baltimore Association. This is not the place to tell that exciting story, [9] except to say that among the schools aided was the one at Westfield, where Ellen Minthorn came to teach in 1870.

White Plains School

Later White Plains also received aid from the Baltimore Association. This consisted in the provision of books and help toward the remuneration for teachers. There seems to be no record of the date, but White Plains apparently opened its school in 1885. This date is based on the fact that the first meetinghouse was built in that year. This we know was used as a school. We also

know that Lottie Marshall Robertson began to teach in the White Plains School when she was eighteen years old, [10] which would also be 1885. Since that year was marked by having quarters and a teacher available, it seems likely that this was the year the school was begun. At any rate it could not be later than 1885. The meetinghouse was built in the traditional pattern with a partition in the middle, which was used in connection with the school and was removed when the school was given up.[11]

Prior to the meeting school there was a school located behind the White Plains Baptist Church (under what auspices is not stated). Jim Clement, who became a charter member of the Friends Meeting, taught in this school and some Friends children attended, including Hattie J. Marshall, who lived until 1980, Bob Bunker and Minnie S. Robertson.[12]

How long the meeting school continued to operate is not clear, but the obvious time for its discontinuance would be some time between 1905 and 1910, when many public school tax districts were being established. The Westfield public school was set up in 1907, and Dick Marshall, originally of White Plains, was active in the election campaign which authorized it.[13] We are told that Lottie Robertson was active in raising funds for the community's share for the support of the public school at White Plains.

Since, however, the term was so short at first, Friends operated a six weeks summer school for their own children. This was held in the home of Ellen Minthorn Marshall and taught by her and her daughter, Huldah.[14] Probably it was when the minimum term for the public schools was raised to six months that this was given up. Thereafter Friends efforts were directed to strengthening the public schools. As will appear, many Friends became teachers.

During the early days there were no high schools, though some grade schools offered some "high school subjects," and there were a number of private "academies," sponsored in many cases by church groups. The Friends had several, one of which was in Westfield, where Christine Sparger Marshall took her children, and where Ellen Minthorn taught when she first came to North Carolina. However, "soon after the state legislature passed [in 1907] a law aiding high schools, Dobson, Pilot Mountain, and White Plains hastened to take advantage of the

proffered aid."[15]

The high school in White Plains at this time was, of course, a public school, but once again we find Lottie Marshall Robertson active in getting it started.[16]

An important factor in improving the quality of education in North Carolina was the establishment of normal schools. The law leading to their establishment was passed in 1877, and provided one school for each race. In 1891 a Normal College for white girls was established as well as a Normal College and an Agricultural College. But the earliest recognition of the need was by Joseph Moore, the first superintendent of the Baltimore Association. For a number of years such a school was conducted by Friends in the summer, and it was not long before the state recognized the value of this work and supported it. Allen Jay asserts: "Our schools did much to stimulate the State in building up its first *(sic)* public school system and our normal schools laid the foundation for the splendid normal school they now have."[17] White Plains was not directly involved in the establishment of these schools, but surely it must have profited by them.

White Plains Personnel [18]

The interest of White Plains Friends in education did not evaporate with the establishment of a public school system. The unusual degree of this concern can hardly be shown in any other way than by a "roll call" of White Plains Friends who have served in various phases of public education in White Plains itself, in Surry County, and elsewhere as teachers, principals, board members and various other capacities.

In presenting in such detail the involvement of White Plains Friends in education we are not unmindful of the fact that many other dedicated Friends have served their home community and other communities in many ways as physicians, dentists, government officials at various levels, business men, artists, musicians and in other professions. To trace out the careers of them all would be an impossible task, and in any case the main point is that such a strikingly large proportion of its members has been involved in education seems to reveal an important fact about

the character of the Meeting's influence on its members.

Some teachers who were members of White Plains Meeting spent the major portion of their careers teaching at White Plains. In one year at least, all the teachers but one in the White Plains High School were members of the Friends Meeting.

Nell Hines Patterson came from Stony Point in Alexander County to teach at White Plains. Here she married Louie C. Patterson. Her own education was gained at Mitchell College and Woman's College at Greensboro. She graduated from the University at Chapel Hill. For many years she taught a variety of subjects in the high school. In her later years she taught at the Franklin Junior High School at Mount Airy until her retirement.

Bessie Maude Simpson (who, after her retirement married T.J. Voss) began teaching about 1920 in a summer school at Ararat. This was intended as a supplement to the relatively short term of the regular school. It was supported by subscriptions, but she has no recollection of ever having received any remuneration. In the fall she moved to the Key School in the Badgett community near White Plains, and after a year of teaching there she decided to make teaching her career. Upon graduation from Guilford College she returned to White Plains as a member of the high school faculty. Her most vivid recollection of the early days is of the cold wind whistling through the cracks in the boards. "Without the help of Wesley Nichols and the other young men who kept the fires burning full blast in the big pot bellied stove we couldn't have made it," she said.

Pearl Hutchens began teaching at Union School and while there married Ernest Chilton. They soon moved to White Plains where they built a home. Here she continued to teach in the primary department until her retirement.

Margaret Inman graduated from Mount Airy High School in 1923. After attending a six week Normal School in the summer she came to White Plains to teach in the elementary school. She soon married Perry Taylor and taught second grade for many years, except when her children were small. Margaret completed her education by attending Woman's College in Greensboro and Appalachian State Teachers' College at Boone. She is now retired.

"Miss Berta" Marshall (as she was called by her students) was

the wife of Dick Marshall. After attending the summer term of the Pilot Mountain Normal School she was assigned to White Plains, where she taught for a short time.

That same summer Percy Lawrence and Grace Marshall also attended Pilot Mountain Normal School and were sent to a two-teacher school at Ararat, of which Percy was the principal and teacher of the grammar grades and Grace was the teacher of the primary classes. The pay was $55.00 per month for the six month term. Percy soon married Spencer Marshall and they built a new home in White Plains. For some time she was a regular substitute in the White Plains School. Later she became manager of the school cafeteria, a position she held for many years. In the meantime Grace had enrolled at Appalachian State Teachers College, and after completing her education she returned to White Plains where she taught for several years before moving to the Eastern Shore of Virginia. It was there that she met and married Reid B. Craig (now deceased).

In 1923 Zella Wagoner came to teach in the old grade school. Shortly after coming to White Plains she married Roscoe Childress. When she came she lacked one year of college but promptly completed this. Until she retired she held the challenging and rewarding position of first grade teacher.

Christina Robertson Christian began teaching in a two-room grade school at Salem School above Mount Airy with responsibility for the primary grades. She was married to Gaston Christian and soon afterwards came to White Plains, where she taught the fourth grade. She also directed the High School chorus. The 1957 Yearbook, *The Plainsman,* was dedicated to her. Her teaching career extended over forty-five years, most of them at White Plains.

Dewey Sisk of White Plains married Gladys Strickland of Fancy Gap, Virginia, and brought her to the old Sisk family home. For many years, until her death in 1964, she taught the fifth grade in the White Plains School.

Hurley Turner of Halifax County, Virginia, a graduate of Radford College, was teaching in Norfolk when she met, and in 1943, married Roba Simpson then employed in the Norfolk Navy Yard. In 1945 they moved to White Plains. Hurley taught for one year at Rockford Street School in Mount Airy and

nineteen years at White Plains, with shorter periods elsewhere in North Carolina before going to Maryland for seven years, followed by two years at Westfield. She enjoys remembering Gilbert Huffman, one of her White Plains students, who was principal at Westfield when she taught there. He is now Assistant Superintendent in the Surry County School System. In all, Hurley taught forty-six years, thirty-four of which were in North Carolina.

Edith Smith Lawrence, wife of E. Fox Lawrence, completed her high school education at White Plains and graduated from Appalachian State Teachers College at Boone. She continued to study at this institution from which she later received her M.A. Degree. Until her retirement Edith remained a member of the White Plains School faculty. She died November 24, 1977.

Madge Badgett, who married Bascom Rollins while he was pastor at White Plains, taught for forty-one years in the White Plains Elementary School. During many of these years she served as accompanist for the high school chorus. Her musical education was obtained from the Shenandoah Conservatory of Music at Dayton, Virginia. She also attended Woman's College at Greensboro and Appalachian State Teachers College. She is now retired.

Blanche Marshall taught at Beulah for a number of years before she and her husband, Howard Marshall, moved their family to White Plains in 1950. It was then that she became a member of the White Plains faculty, a position she held until her retirement.

Kenny Kallam taught at White Plains until the seventh and eighth grades were moved to the Gentry Middle School, where he is now teaching.

Still teaching at White Plains are Katie Draughn, Teresa Haymore, Ann Park and James Cobbler, Sr., Bertie Nichols Badgett still serves as a teacher's aide. Another member, Sandra Simmons Marshall, has also served in this capacity.

Ben Bolick came to White Plains as a classroom teacher of the seventh and eighth grades, also serving as basketball coach. In 1964 he was appointed principal, which position he now holds.

There are a number of other Quakers, members of the Meeting, who have taught at some time at White Plains. They include two of Ellen Minthorn Marshall's daughters, Frances Marshall

Lassiter and Mary Ellen Marshall (mother of Grace M. Craig), H. Herman Woody, Sherrell Lassiter, Luby Casey, Bessie Hutchens Stone, Bertie Taylor Miller, Lala Marshall Park, Anna Marshall Clement, Zella Marshall Allred, Ida Wall Marshall, Christine Marshall (daughter of R.K. Marshall), Kate Bunker Cross, Mary Reynolds, Kate Presnell Ferrell, C. Gurney and Alma T. Robertson, Lee and Mabel Brintle, Sallie Bowman Venable, Pearl McFarland (wife of Lewis McFarland), C.G. and Clyde Kirkman, Ethel Broome, Louise Hutchens Hill, Annabell Taylor Lovill, Charlie Cooper (who also served as basketball coach) and Bertie Robertson Cooper.

Lala and Miss Ida taught at the Key School in the Badgett community, but with the first move toward consolidation this pioneer school was closed. It was then that Lala became a regular substitute at White Plains, continuing in this capacity for fourteen years. Miss Ida also did some substitute work, completing one school term when a vacancy occurred during the school year.

There was a time during the second World War period when it was very difficult to find certified teachers. White Plains confronted this same problem, but fortunately there were several experienced substitutes who helped out in this situation. They were Marie Nichols, Polly Marshall Key, Connie Nichols Draughn, Mae Venable Crum and Genevieve Hutchens Smith, members of the Meeting.

Louise Hutchens Hill, already named as a White Plains teacher, joined the Mount Airy City School system after staying home for several years to care for her children. Although she was in the classroom for a number of years, the greater part of her career in education was spent as principal of the Bannertown Elementary School in the city. Louise is now retired and lives near White Plains where she grew up.

Charlie and Bertie Cooper, already named as High School teachers at White Plains, also taught at Mount Airy before moving on to Forsyth County. After thirty years in the classroom, Charlie retired as of June 30, 1980. Bertie is continuing her work as a guidance counselor in one of the Forsyth County High Schools.

There is another group of teachers from the White Plains

Friends Meeting who never taught at White Plains but taught elsewhere in Surry County. It consists of Alma Hutchens, Anna Simpson March, Jessie Nichols, Sparger Robertson, Carrie Smith, Hallie Hutchens, Vestal Taylor, and his wife, Nannie Nichols Taylor. These taught before the first consolidation of schools.

Myrtle Hutchens Simpson was at Franklin Elementary School for several years when it was a four-teacher elementary school. Hobart Simpson married Myrtle and they built a new home in the Eldora community where she taught until the Eldora Elementary School was consolidated with other area schools at Copeland. Myrtle moved with the students and completed her teaching career there. She died July 1, 1980.

Lee Anna Hutchens taught at Franklin Elementary School for a few years before joining the Mount Airy School System as a second grade classroom teacher, continuing until she reached retirement years. She must hold a record for attendance, having never missed a day from school during her long service in the classroom!

Also teaching in the county until their retirement were Mamie Marshall Wolfe (daughter of Sam E. Marshall) who taught in the Mount Airy School System, in Forsyth County and in the Elkin High School, and Henry Wolfe, her husband, who taught at Low Gap and retired from the Mountain Park High School.

Others who have taught in the county include Gary York, teacher and football coach at Surry Central High School; Joe Park, Mount Airy; Nancy Simpson, Pilot Mountain Junior High; Joe Gollehon, Band director at North Surry High School; Bill Lawrence, Copeland Junior High; Janet Andrews Nichols, Franklin Junior High; Tommy Dillon, Dobson High School; Fred Morgan, Beulah High School; and Ned Chilton, who taught art at Surry Community College.

Those still teaching in the county are Kenny Kallam and Frances Brintle Bolick at Gentry Middle School; Peggy Frye Brintle and Penny Nichols Chilton, Franklin Elementary School; Cinnie Sue Brintle Cobbler, Mount Airy City Schools; Ruth Nichols Richards, Librarian at Pilot Mountain; Larry Kallam, Elkin High School; Dana Draughn Johnson, Pilot Mountain Elementary School; and Pat Jackson Everett, Dobson Elementary School.

Daisy Nichols Simmons and Mary Hope Smith Pardue have served for many years as teachers' aides at Franklin.

Further, there is a group of those who have taught in more distant places: Millie Marshall Barbee; Raedell Patterson Brooks; Georgia Harrell Childress; Daisy Simpson Chuey, piano; Sue Childress Compton; Lynn Cooper Faust; Sarah Jane Robertson Helton; Sarah Moseley Johnson; Starr Sisk Krauss; Lounell Patterson Lee; Merle Nichols Puckett; Libby Venable Snyder; Betty Venable Tate; Carlene Jones Van Dyke; Ethel Brintle; Joe Brintle; Evelyn Waugh Taylor; Mary Faye Jackson Mericka; and Minnie Brintle Wortman.

A number of Friends from White Plains have found careers in Higher Education. They include: Ann Marshall, Southern University of Mississippi at Hattiesburg; Bobby Frank Marshall, Spanish at Frederic College in Hampton, Virginia; Sandra Marshall Geiger, Nursing at Kaimosi, Kenya and at Elon College; Peggy Taylor Underwood, voice at Peace College, Raleigh, N.C.; and Dr. Mae Venable Crum, now retired, who for many years taught at the University of Indiana and later became the supervisor of all student teachers in that state.

One son of the White Plains Meeting who has made his mark in the field of higher education is James Childress. After graduating from Guilford College he attended Yale University, receiving high honors and was awarded the Ph.D. degree. He began teaching at the University of Virginia and was soon appointed Chairman of the Department of Religious Studies. His field is Christian Ethics, and Bio-medical Ethics in particular. From 1975 to 1978 he was Joseph P. Kennedy, Sr. Professor of Christian Ethics in the Kennedy Center for Bio-Ethics at Georgetown University. While there he was a Visiting Professor at the University of Chicago Divinity School. He returned to the University of Virginia in the fall of 1979 as Professor of Religious Studies. He has published several books and a long list of articles in scholarly journals on various problems, including bio-medical ethics.

Several Friends from White Plains have served as principals. At the White Plains High School the majority of the principals have been Friends. The first two, I.O. Hauser and Marvin Shore were from Mount Airy and Pilot Mountain respectively. They

were followed by Hoyle S. Broome, a member of the Meeting. He was followed by Weldon Reece, a graduate of Guilford College. He had been a classroom teacher for six years and was for thirty-four years principal, the last nineteen being at White Plains, where he became a member of the Friends Meeting. When he retired he was succeeded by Ben Bolick, the present principal, also a member of the Meeting. He had his training at Appalachian State University (as it has now become) from which he received the degrees of B.A. and M.A.

Glenn Robertson, son of Charles and Lottie Marshall Robertson, graduated from Guilford College and became the principal of the school at Gray's Chapel near Franklinville, N.C. He soon came to Surry County as principal of the Beulah School, where he served for thirty-three years before his retirement.

His sister, Nina Robertson Miller, was principal of the Siloam High School and when this was consolidated with Copeland she became principal of the new Siloam elementary school, a position which she held until that school was consolidated.

Friends have served or are serving in various other capacities: Marie Nichols is the school secretary, Bessie Marshall is the cafeteria manager and Percy Marshall, already mentioned, was the manager for several years prior to her retirement. Margaret Simpson, Kate Haynes, Josephine Marion, Mary Ruth McDonald, Ellen Reece and Myrtle Waugh have been lunchroom workers and Lela Gibson is still working in this capacity.

Members of the meeting who are currently serving on the School Board are Tom York and Merlin Nichols. Perry Taylor, also a member of the meeting, is serving as a member of the School Board for the North Surry High School.

Merlin Robertson served as the Surry County Truant Officer for an extended term. When he retired for health reasons, his wife, Betty Marshall Robertson replaced him.

For many years Grady Badgett served as school custodian; Spencer Marshall, maintenance in the county; Steve Kallam is employed on the county level as audio-visual equipment specialist.

One would have to go far to match this involvement in education by members of a small meeting, an interest which goes back to pioneers through whom the Meeting came into existence. But

although this is the most conspicuous example of how members of the meeting have found their careers in community service, it is typical of a spirit through which the White Plains Friends Meeting has had a wide influence not only in this small town and in Surry County but far beyond this area.

CHAPTER VII

1. Lefler, 351
2. *op. cit.,* 363
3. *op. cit.,* 503
4. *op. cit.,* 557
5. *op. cit.,* 778
6. *op. cit.,* 557
7. Klain, Chap. II, III
8. Weeks, 302
9. Jay, esp. Chaps. XVIII to XXIII
10. Brief Memorial to Lottie Marshall Robertson
11. ibid.
12. Told to Hurley Simpson by Hattie Marshall
13. Memorial to Richard Marshall
14. Conversation with Bessie Maude (Simpson) Voss, who attended these summer school classes
15. Hollingsworth, 184
16. Anscombe, 355
17. Jay, 224
18. The information on the following pages was compiled by Hurley Simpson in 1981, based on reminiscences of participants

Appendix

WHITE PLAINS PASTORS

Wesley Wooten	1892-1923	John Permar	1950-1953
J.C. Holmes	1906-1907	Willie Frye	1953-1956
Robert Melvin		Fred Morgan	1956-1959
J. Whitford Edgerton	1916-1917	John Pipkin	1959-1963
Emanuel and Perchie Key	1925-1926	Bascom Rollins	1963-1964
Philip Moon	1928-1930	Herbert Kimball	1964-1966
Lela Sills Garner	1927-1928	Millard Jones	1966-1975
Herbert Reynolds	1932-1933	Frederic Chase	1975-1977
J. Waldo Woody	1934-1936	Jimmy Reinhardt	1977-1981
Lewis McFarland	1936-1948	David Hobson	1982-
Luther McPherson	1948-1950		

MONTHLY MEETING CLERKS

Date	**Clerk**		
1890	William O. Bunker	1916-1919	Lottie M. Robertson
1891	Charles Hutchens	1920-1925	C. Gurney Robertson
1892	Arch L. Blue	1926-1929	Hobart Sisk
1893	Nereus Barker	1930	Maude Sisk
1894, 1895	William Epperson	1931, 1932	Percy Marshall
1896	James Clement	1933	Grace Marshall
1897	John L. Worth	1934, 1935	Pearl Chilton
1898, 1899	Samuel E. Marshall	1936, 1937	Christina Christian
1900	Nathan Hutchens	1938, 1939	Roscoe Childress
1901-1903	Adolphus Robertson	1940	Christina Christian
1904-1908	Lottie M. Robertson	1941-1943	Nell Patterson
1909-1910	Huldah Marshall	1944-1959	Bessie M. Simpson
1911	McDonald Pope	1959-1970	Christina Christian
1912-1914	T. Merlin Robertson	1970-1982	Marie Nichols
1915	Robert Lawrence		

* Alma Robertson helped with this list.

Beginning in 1963 Recording Clerks were named as follows:

1963	Hurley T. Simpson	1975	Nina B. Jordan
1964-1974	Frances B. Bolick	1976-1982	Frances B. Bolick

TRUSTEES

The first mention of Trustees for the meeting came in the minutes for September 1, 1891; J.S. Marshall and William Truelove were appointed as Trustees of the property of Slate Mountain belonging to White Plains, page 83 in the White Plains Monthly Meeting minute book.

Trustees were not mentioned again until 7th month 31, 1920 when the following names were listed; G. (Garland) C. Marshall and G.Y. (George Yancy) Nichols then in order of service:

James F. Lawrence	J.E. Hutchens (Earl)
Vestal Taylor	E. Fox Lawrence
R.F. Lawrence (Robert)	Brady Johnson
C.G. Robertson (Gurney)	Merlin Nichols
C.H. Childress (Hastings)	Tom Robertson
John J. Simpson	

This list was supplied by Marian J. York.

SUNDAY SCHOOL SUPERINTENDENTS

(From 1901 through 6th mo. 1, 1980)

D. Adolphus Robertson
Ellen Minthorn Marshall
Lottie M. Robertson
T. Wesley Wooten
James R. Lawrence
Robert F. Lawrence
Margaret I. Taylor
C. Gurney Robertson
Perry N. Taylor
Sam Frye
Myrtle N. Waugh
Percy Marshall
Bessie Marshall
Bobby Haymore
Harry Marshall
Thomas Sisk
Cinnie Sue Cobbler

This list was supplied by Percy Marshall.

CLERKS OF MINISTRY AND COUNSEL

Our dated records of Clerks of Ministry and Counsel begin with the year 1939. Prior to this date clerks were not named, but in each case the first named member presumably served as the clerk. For many years Elders were appointed for a term of service, not on an annual basis. For instance C. Gurney Robertson was a member of Ministry and Counsel, serving as clerk for nine of these years.

The list of Ministry and Counsel Clerks follows:

1893	Christina Marshall	1949-1952	Roberta L. Jackson
1895	J.L. Worth	1952-1955	Myrtle N. Waugh
1900	Johnnie Robertson	1955-1969	Percy Marshall
1903	Susan Robertson	1969-1972	Roberta L. Jackson
1908	Nathan Hutchens	1972-1973	Tom Robertson
1910	Henry Brintle	1973-1975	Peggy Frye Brintle
1915-1923	Nathan Hutchens	1975-1978	William Crownfield
1923-1929	Elizabeth Wooten	1978-1979	Cinnie Sue B. Cobbler
1929-1939	C. Gurney Robertson	1979-1982	William Crownfield
1939-1949	C. Hastings Childress	1982	Percy Marshall

TREASURERS

1890	Nathan Hutchens	1909-1911	Nathan Hutchens
1891	Samuel Marshall	1911-1917	Ben Nichols
1892-1896	Lottie M. Robertson	1918-1929	Robert Lawrence
1897-1899	Nathan Hutchens	1930-1953	C. Gurney Robertson
1900	John C. Robertson	1954-1967	Lee Anna Hutchens
1901-1906	Nathan Hutchens	1968-1972	Don Marshall
1907-1908	Huldah Marshall	1973-1982	Tom York

This list was supplied by Alma T. Robertson.

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